



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

—Isaiah 21—

THE  
**SABBATH  
SENTINEL**

MARCH 1976

# THE SABBATH SENTINEL

**EDITOR:** Eugene Lincoln; **Contributing editors:** Dr. Allen Babcock, R. D. Bradshaw, Mrs. Ruth Thomas, K. H. Freeman.

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The object of this non-sectarian, nondenominational association is to bring together into one strong organization all believers in the Biblical seventh-day Sabbath (Saturday) regardless of sect, creed, or denomination, for the sole purpose of spreading knowledge of, belief in, and observance of the Creator's 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-\$99.00; life members, \$100.00 or more during any one year.

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# The Spirit of Sabbath Keeping

ARCHIE B. CRAIG

**T**HE APOSTLE John spoke of being "in the Spirit" on the Lord's day (Revelation 1:10). One might ask whether spiritually reborn people are not always "in the Spirit"? I feel compelled to answer yes. At least to a degree a true Christian is at all times influenced by the Spirit of God; but we get the impression here that the apostle is speaking of something special — a special endowment, for special events, to take place on a special day.

The Sabbath is God's holy day, the Lord's Day (Isaiah 58:13). It was created to bring blessings to mankind. For those who are not prepared for it spiritually, it can only bring physical blessings, such as rest from labor. For God's spiritual children, however, it has much greater possibilities. On the Sabbath God's people rest from their own work and do the work of the Lord, which, spiritually speaking, brings recreation, refreshing, and rejuvenation.

The Sabbath is a day for holy convocation, the assembling of God's people. God's people meet at other times too, and however sweet these other occasions may be, they cannot (in my estimation) equal what we experience when we meet for fellowship, worship, and service of God on the day which the Creator designed specially for that purpose. And I suspect that without the practice of Sabbath observance in our Christian experience, the other occasions, too, would lose some

of their spiritual character. On the Sabbath we meet with the full knowledge that this is God's own day, that He sanctified it for our special use and blessing. In the language of the Psalmist, "This is the day which the Lord hath made; we will rejoice and be glad in it" (Psalm 118:24).

Christians are under commandment by New Testament precedent to meet for worship on the Sabbath. It was Jesus' *custom* to worship publicly on Sabbath days (Luke 4:16). New Testament congregations consisting of both Jewish and Gentile converts met "every Sabbath" (Acts 13:42-44, 18:4), and this they did even under conditions where no synagogue was available for their use (Acts 16:13).

Proper Sabbath meetings, like proper Sabbath observance, require proper preparation. We meet with God's people, generally speaking, and this fact alone makes the occasion vastly significant. Of greater importance still is the fact that we meet with the Savior. He never misses a service, even if but two or three have come "in His name." Does He find *you* frequenting His house on Sabbath days? And if you are there, are you in a suitable frame of mind to receive His greatest blessing?

The apostle John approached the Lord's day "in the Spirit" and received a great outpouring of spiritual revelation and blessing. Perhaps the Lord's admonition to

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# Origin of Sunday Keeping

JOHN KIESZ

**T**HE FESTIVAL of Sunday is much more ancient than the Christian religion. Baal worship is the same as sun worship. This practice can be traced to remote times — to the Canaanites, the Phoenicians, the Assyrians, the Babylonians, and other ancient nations.

Even the Israelites at times went so far as to do the same as the heathens (2 Kings 23:4, 5; Ezekiel 8:13-16). In Rome, also, the sun was being worshiped by many people, Constantine the emperor being one of them in the fourth century.

Webster's *Unabridged Dictionary* defines the word: "**Sunday**: so called because this day was anciently dedicated to the sun or to its worship. The first day of the week; the Christian Sabbath; a day consecrated to rest from secular employment, and to religious worship; the Lord's day."

"Sunday (*Dies Solis* of the Roman Calendar, the day of the sun; because dedicated to the sun), the first day of the week, was adopted by the early Christians as a day of worship. The 'Sun' of Latin adoration, they interpreted as the Sun of Righteousness . . ." (*Schaff-Herzog Encyclopedia*, old edition).

The Persian Mithras was one of the gods which were brought to Rome. Mithraism contested with Christianity for the religious hegemony of the Roman world. The Church Fathers

were astounded at the resemblances. It is said that Roman roads were dotted with Mithraic sanctuaries, attested by inscriptions like *Soli invicto Mithroe*, "to the sun, invincible Mithra."

H. G. Wells says of this theocrasia: "it would seem the Christians adopted Sun-day as their chief day of worship instead of the Jewish Sabbath," from the Mithraic cult (*The Outline of History*, p. 543).

"Opposition to Judaism introduced the particular festival of Sunday very early indeed in place of the Sabbath . . . The festival, like all other festivals, was always only a human ordinance and it was far from the intention of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church to transfer the laws of the Sabbath to Sunday. Perhaps by the end of the second century, a false application of this kind had begun to take place, for men appear by that time to have considered laboring on Sunday a sin" (Neander's *Church History*, p. 168, old edition, translated by Rose).

## Constantine's Sunday Legislation

Soon after Constantine became a Roman Emperor (206-337), he made the Christian "cross" his battle standard. He had been led to adopt this

emblem when once he prayed to his sun-god about an impending battle, and there appeared a cross over the setting sun with this inscription above it: *In hoc signo vinces*, "in this sign conquer." Obedient to this celestial vision, Constantine and his soldiers marched to victory at the battle of Milvian Bridge.

This constituted a turning point in the history of the Roman Empire, as well as that of the Church. Up until then a nonmilitary spirit had characterized the followers of the lowly Nazarene, but all this was then changed (see Myer's *Ancient History*, 1904, pp. 524-527). Among the various edicts Constantine issued was that concerning Sunday, in AD 321, as follows:

"Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty, attend to the business of agriculture because it often happens that no other day is so fit for sowing corn and planting vines lest the critical moment being let slip, men should lose the commodities granted them by heaven" (*Corpus Juris Civilis Cod.*, Liv. 3, Tit. 12:3).

In the article "Sunday," *The Encyclopaedia Britannica*, seventh edition, 1842, says: "It was Constantine who first made a law for the proper observance of Sunday; and who, according to Eusebius, appointed that it should be regularly celebrated throughout the Roman Empire."

This imperial law designated the day as a heathen festival, which it really was, but within four years after its enactment, Constantine (at the Council of Nice) had become not merely a professed Christian, but in many respects the practical head of

the church, as the course of the proceedings at the council showed.

This pagan Sunday law was henceforth enforced in behalf of the day as a Christian festival. This law gave to the Sunday celebration a Sabbath character for the first time. Eusebius, biographer and admirer of Constantine, in his *Commentary on the Psalms*, as quoted in Cox's *Sabbath Literature*, Vol. 1, p. 361, indicates that from the time of Constantine's Sunday edict, the sanctity of the Sabbath was transferred to the first day of the week: "And all things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's Day, as more appropriately belong to it, because it has a precedence and is first in rank, and more honorable than the Jewish Sabbath."

Since, admittedly, all the Church of God kept the seventh-day Sabbath in apostolic days and until about AD 140, when we perceive for the first time that some began to observe the first day of the week, the question naturally arises: Why was this changeover accomplished? We have previously noted that some of the reasons given were because pagan converts, which included some of the early Church Fathers, brought some of their pagan beliefs and practices along, among which was Sunday observance. Other reasons given were that the Messiah was supposed to have been raised from the dead on the first day of the week, and the so-called "eighth day" played a role with some, another that we may note here is that of which Doctor Neander treats, as previously noted: "Opposition to Judaism introduced the particular festival of Sunday, very early indeed, into the place of the Sabbath . . ."

Another historian presented a simi-

lar reason for the change: "The best time for the Easter festival would have been the ancient day of the Jewish Passover. It was opposed merely by a whim of Constantine, because, as a Roman, he hated the nation which his country had long detested and persecuted, that is the Jews." He then quotes from a letter of Constantine to the bishops of the world who could not attend the Council of Nice. It was declared improper to follow the customs of the Jews in the celebration of this holy festival.

"Let us, then, have nothing in common with the Jews, who are our adversaries . . . . Therefore this irregularity must be corrected, in order that we may no more have anything in common with the parricides and murderers of our Lord" (Dean Dudley, in *History of the Council of Nice*, with a "Life of Constantine," pp. 4, 5, 112).

The Catholic Church too subsequently made laws and regulations in the matter of Sunday observance. The following is a quotation from the Council of Laodicea, AD 364: "Christians must not Judaize by resting on the Sabbath, but must work on that day, rather honoring the Lord's Day, resting then as Christians. But if any shall be found to be Judaizing, let him be anathema from Christ" (As quoted in *A History of the Church Councils*, by Charles J. Helele, Vol. II, p. 316).

Priest T. Enright, one-time president of Redemptorist Father's College (Kansas City), in one of his lectures, as published in the *Industrial American*, Harlan, Iowa, referred to this decision made at the Council of Laodicea in the following excerpt: "My brethren, look about upon the various wrangling sects and denominations. Show me one that claims or possesses the power to make laws binding on the conscience. There

is but one on the face of the earth — the Catholic Church — that has the power to make laws binding upon the conscience, binding before God, binding under the pain of hellfire. Take, for instance, the day we celebrate — Sunday. What right have the Protestant Churches to observe that day? None whatever. You say it is to obey the commandment, 'Remember the Sabbath day to keep it holy.' But Sunday is not the Sabbath according to the Bible and the record of time.

"Everyone knows that Sunday is the first day of the week, while Saturday is the seventh day, and the Sabbath, the day consecrated as a day of rest. It is so recognized in all civilized nations. I have repeatedly offered \$1000 to anyone who will furnish proof from the Bible that Sunday is the day we are bound to keep, and no one has called for the money. If any person in this town will show any Scripture for it, I will tomorrow evening publicly acknowledge it and thank him for it. It was the Holy Catholic Church that changed the day of rest from Saturday to Sunday, the first day of the week. And it not only compelled all to keep Sunday, but at the Council of Laodicea, AD 364, anathematized those who kept the Sabbath and urged all persons to labor on the seventh day under penalty of anathema.

"Which church does the whole civilized world obey? Protestants call us every horrible name they can think of — anti-christ, the scarlet-colored beast, Babylon, etc., and at the same time profess great reverence for the Bible, and yet by their solemn act of keeping Sunday, they acknowledge the power of the Catholic Church" (Dec. 19, 1889).

We have previously noticed the  
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# The First 'Radical' Labor Legislation

ROBERT CLARK

ONE OF THE most radical, just and equitable pieces of labor legislation ever passed is the Fourth Commandment: "Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of Yahweh thy Elohim; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days Yahweh made heaven and earth, the sea and all that in them is, and rested on the seventh day" (Exodus 20:8-11, Holy Name Bible).

In spite of our modern labor agitation and legislation, we have not yet caught up with the spirit and purpose of the Fourth Commandment.

When we consider the conditions of labor at the time this commandment was given, it is all the more revolutionary. The greater proportion of workers were slaves or little better, with no laws to protect them. They were owned by their masters, who had power of life and death over them, and no one held the masters responsible for their actions. Now for the first time a voice spoke in behalf of the downtrodden and laid down principles that are valid for all time.

The Fourth Commandment teaches us at least four things:

(1) the right of laborers to a square deal. They are not to be looked upon

as machines or tools to be worn out regardless of their feelings. They are to be treated upon humanitarian principles. This law is comprehensive. It includes all workers: men and women, indoors and out, regular or occasional. Even humble beasts of burden are to share in the weekly rest. In this commandment there lies implicit all necessary legislation for the well-being of man and animals.

(2) It teaches fairness and justice to all. The laborer is given six days to labor, and it is implied the work will be done well (Colossians 3:22-25). The law recognizes the community interest between master and servant. Each has his rights which should be known, respected, and fulfilled. In no other way can we have harmony and prosperity.

(3) This commandment teaches that work is not the be-all-and-end-all of life. There are higher interests of the soul, and one day in seven is to be given to those interests. Whoever neglects this law is out of harmony with the Divine will.

(4) It gives work a religious aspect. The believer, the man of faith and piety, will see that the day of worship is the complement and capstone of the week. This day seals and sanctifies his daily labor to Yahweh. He serves his Creator six days in one way; he serves Him the seventh in another. The two

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# THE PRESIDENT'S MESSAGE



## Ecumenism A Challenge

**N**O ONE who takes seriously the words of our Savior in His prayer for His own "that they may be one" (John 17:11) can afford to ignore the challenge of ecumenism\*, a challenge made all the more pressing by the ever-easier means of communication as more and more people are traveling worldwide.

In the language of the ecumenist, divisions among believers are no longer unhappy, but sinful divisions. He points out that it is significant that one of the first products of the early New Testament believers was their "togetherness"; an abiding evidence of the Holy Spirit's activities within this holy band of disciples was believers speaking *together* (Acts 2:42). It is against this standard that those sincere in heart must examine the challenge of ecumenism.

An examination of ecumenism reveals that there are two forces at work at the same time. As is always the case when the Holy Spirit does His work, the adversary tries to rise up against it by counterfeiting or duplicating the efforts of the Holy Spirit. There is a true ecumenism and a false ecumenism! The latter is beset by two evils; the evil of Romanism and the evil of liberalism. There are evi-

dences that in some areas the false ecumenical tides, led by avowed liberal theologians, are flowing in the direction of one world religion, with the ultimate object of uniting all believers under the headship of the Pope.

True ecumenism I shall call the spirit of "uniting the kingdom of God." True ecumenism contains the vital ingredient of "togetherness." It presupposes a basic interest, a common goal, a like experience, or a unity of purpose. It demands communication and reciprocation — a sharing approach! It is not produced by one man talking down from a pedestal to others, but many men talking together. Nor does it involve only talking, it also involves LISTENING.

I personally view that one of the most important occurrences in the religious community today is that the Holy Spirit is bringing people together. This is a thrilling hour in Bible prophecy, and it has been made abundantly clear to me that the day of sectarian strife and division in the kingdom of God is coming to an end, and we are entering into a new era of "understanding." We are at the base of this mountain of "understanding" and we must climb it together; as we reach the top we shall discover new and unforeseen parts of the range that were not visible before, and that will require even higher ascent. Perhaps we will not conceive of finally completing the climb, for there will likely be a new terrain emerging. Yet to recognize this is not a reason to forsake it; the goal itself is valuable because it provides a direction for

\*The original Greek word for ecumenism literally means "the inhabited world." I have let the word "ecumenical" serve as a coverall, like the word "conservative" or "liberal" and let it define itself operationally as I proceed.



deliberate change, and, at the same time, a standard by which to assess the changes that do occur.

A divided kingdom of God is a feud we can't afford. We must all be made conscious of the fact that the great heritage in all the different denominations is far more fruitful than the defensive stance concerning details of dogma. That is not to say that dogmatic truth is unimportant. It is! But what is even more important in this hour of prophecy is a united kingdom of God standing upon the fundamental values of the Messiah, obedience to His will, and respect for our fellowman.

Sabbatarians, more often than not, have faced the phenomenon of a divided kingdom of God with certain smugness. If the attitude of each group could be vocalized it would probably be something like this: "After all, our beliefs and practices are based exclusively on the Bible and we bind all true followers of the Messiah rigidly to our dogma, since we believe in the Bible and the Bible only as our guide." What each group fails to take into consideration is that it is not the Bible on which they disagree — but the *interpretation of it!* No matter how such patronizing attitudes can be defended, it does nothing to reassemble the strewn blocks of the kingdom of God. The continuing scandal is that the kingdom is divided, not who is responsible for that division.

It remains for the leaders of this new era of "understanding" to pick up the pieces and put them together again and unite the kingdom of God. The following are a few of the roadblocks that I feel have beset our unity:

**Institutionalism** — a common ecclesiastical neurosis from which Sab-

batarians are not always immune. Institutionalism regards *things* as more important than people. It develops its own brands of red tape, and needs powerful and courageous leadership to correct.

**Individualism** — which regards individual liberty as more important than body ministry — the person more than the group. This kind of thinking is the death knell of real unity. "Loving one another" means submitting to one another, and listening to each other. God honors and respects the individual but the real strength comes only from spirit-filled fellowship where individual gifts are shared "for the common good."

**Denominationalism** — which is to say that the past is more important than the present. We cannot draw on past capital. The heavenly Father works on the principle "a day's portion every day" that He may prove us. We can and should learn from the past, but we should never live in the past. We need to look ahead; the future is also glorious.

**Isolationism** — a selfish, stand-off, "I am holier than thou" attitude. There is no care or feeling for any other accept our particular group. It is easy for religious people to get into this rut, but it does not produce the unity factor so basic for the togetherness of the members of the kingdom of God. The issues facing the world today are so serious that we cannot afford the luxury of isolationism.

**Exclusiveness** — this is always a characteristic of "man-made" movements. The attitude that "we have a monopoly on truth for these last days; if anyone learns it, he must learn it from us because it isn't to be found anywhere else."

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# KEEPING POSTED

## Man Wins Firing Appeal

A Chattanooga, Tenn. electrician successfully appealed a decision against a firm that fired him because he refused to work on Friday nights and Saturdays in compliance with the Worldwide Church of God Sabbath regulations.

The U.S. Pipe & Foundry Co., Chattanooga, Tenn. was ordered to rehire and pay damages to the man who was fired in 1971.

John H. Draper won a reversal of a U.S. District Court decision against his case in the 6th U.S. Circuit Court of Appeals.

The court further held that the company was able to accommodate Draper under Title VII of the Civil Rights Act of 1964.

## Senate Discusses the Sabbath

The Senate of the United States does not make a habit of conducting sessions over the weekend and especially attempts to avoid Sunday meetings, since it is a day of worship for many. A recent issue of the *Congressional Record* revealed an interesting discussion concerning a matter which would seemingly make a Sunday session necessary. One Senator stated that Sunday was the Sabbath and that meetings on that day should be avoided.

Senator Jennings Randolph replied, "Mr. President, it is with some reluctance that I address myself to the

comment that has been made that our Creator is worshiped on a certain day on which we may be in session in the Senate . . .

"I am one of four Sabbath keepers in this body. I say very earnestly, but very quietly, that those Senators who have discussed the problem are all Sunday keepers. I hope we are all keepers of the faith seven days of the week. Observance of a particular day as the Sabbath is a matter of individual conviction. So when I said I was a Sabbath keeper, it means that my Sabbath comes on Saturday.

"Also, it is a Sabbath that follows the Scriptural words that 'From even unto even shall you celebrate your sabbath.'

"I do not do this to draw attention to the religious denomination of which I am a member. We are a very small religious group . . . Seventh Day Baptist . . .

"We should keep in mind that there are differences in religion. There are groups who believe very strongly in their tenets. I only hope that we will remember the Scripture: 'Pleasant words are as a honeycomb, rest to the soul and health to the bones.'

Senator Randolph is a champion of religious freedom and a Christian who is not afraid to share his faith — even in the halls of the United States Congress. Seventh Day Baptists are proud to know and have fellowship with Senator Randolph. □

# News From Sabbath-Keeping Groups

Conducted by R. D. Bradshaw

## Church of God (7th Day) (Denver, Colo.)

The *Harvest Field Messenger* of November-December 1975 announced the organization of a new congregation at Phoenix, Arizona. This new church group, pastored by Elder John Moldenhauer, has 19 members. BSA wishes this new group the best.

## Mount Zion Fellowship

Sister Effie Dugger announced recently that she and other co-workers would continue to publish *The Mount Zion Reporter* founded by her late husband, Elder A. N. Dugger, who died in November, 1975. The *Reporter* will be now sponsored and published by a new group in Jerusalem called *The Mount Zion Fellowship*. For more information, you may write to Mrs. Effie Dugger, P. O. Box 10184, Jerusalem, Israel.

## Local Church of God

Elder M. L. Bartholomew, pastor of the Church of God at Cleveland, Ohio, recently announced that a unity convention will be held at the All Nations Church, 1800 Freeman Mill Road, Greensboro, N. Car., April 9-18. For more information about this meeting, write to Elder M. L. Bartholomew, Box 02026, Cleveland, Ohio, 44102.

## Seventh-day Adventist

Recent issues of the *Review and Herald* have reported two items of interest to *Sentinel* readers.

The *Review* of November 6, 1975,

reported that two SDA missionary tracts had been prepared in the Vietnamese language for missionary use among the approximately 150,000 Vietnamese refugees settled in North America last year. A Vietnamese branch Sabbath school and church group is meeting each Sabbath in Los Angeles. BSA expresses best wishes to this new church group.

The *Review* of December 18, 1975, reported that a SDA church-affiliated work, *Meals for Millions Foundation*, of Santa Monica, Calif., was involved in building a factory for the production of high-protein vegetable foods at a large industrial site in Matariya, near Cairo, Egypt. *Soyalac* (a soy-milk product) will be one of the first items produced at this new facility.

## Worldwide Church of God

The *Tulsa Daily World* of December 17, 1975, carried a UPI release entitled *Court Backs Individual's Right to His Sabbath Off*.

The story concerned Larry G. Hardison, a member of the *Worldwide Church of God* who had been fired from his job at Trans World Airlines in 1969 because he would not work on the seventh-day Sabbath.

He filed suit in federal court, charging religious discrimination. He lost the case in U.S. District Court. But upon appeal, his case received a favorable ruling. The U.S. Federal Appeals Court ruled that *an employer must make every reasonable effort to allow a worker to have time off on the Sabbath celebrated by his church.* □



*Conducted by Ruth Thomas*

I thought it was about time to write and send my subscription for THE SABBATH SENTINEL. It's the best little magazine that I know of. It seems to keep up with all the news as well as presenting the Sabbath. So keep up the good work. Yours in Christ.

—F. R., Texas

I believe that you are gathering, not scattering, building up, not tearing down, His church, and I pray that you will find right ways to continue under changing circumstances.

—Mrs. M. T., Indiana

I am enclosing — for a renewal of my subscription for another year. We do enjoy the SENTINEL. It is a splendid little magazine, attractive and informative. Please send us one of your 1976 calendars too. The remainder of change goes into your work there in Fairview. May our dear Heavenly Father bless your work as it brings the Sabbath truth to the people.

—Mrs. D. B. S., New York

Please find enclosed check to use where needed most and God bless you and the good work. Thank you a lot for the nice birthday remembrance.

—A. P., Missouri

Time to renew my membership and subscription to THE SABBATH SENTINEL for myself and five extra copies for the church. Enclosed please find my check to cover the cost of the calendars and above any surplus use as needed. I am glad for the various approaches on the Sabbath, as they appear in the SENTINEL.

I am glad to inform you that I am from India. Yes, we do keep the Sabbath and we believe the Holy Spirit baptism. Praise God for His wonderful power. I do like to keep fellowship with some friend in U.S.A. Those who can pray and stand with us in our faith. So will you please kindly send me seventh-day literature and place my name on your mailing list. I am interested in getting names and addresses of other Seventh-Day Pentecostals. I love the Lord Jesus and to serve Him with all my heart. I must only go by the truth. And I am always open to the truth.

—Pastor R. John Aaju  
Door No. 11, 5th Cross Street  
M. G. R. Nagar, Madras-93  
Tamil Nadu, S. India

I would like to encourage you in the wonderful work you are doing in proclaiming the seventh day as the Sabbath of the Lord our God. . . . When the latter rain outpouring of the Holy Spirit fits the remnant of His little flock to give the three angels' messages to all the world with power, the Ten Commandments will be a part of the message and the Sabbath the main deciding factor in showing our allegiance either to Christ or Satan.

—Mrs. Yvonne D. Hess,  
Canada

I am now back to Jesus three years after being back in the world ten years, eight years on drugs—\$200 a day on heroin. Praise God, Jesus set me free and filled me with the sweet Holy Spirit. The Jesus people took me off the streets of Hollywood. I got your address from a friend. Put me on your mailing list.

—L. E. W., Tacoma, Washington

Yes, I know that Saturday is Sabbath, but because of my other looks on other subjects, I sort of drifted away from the teaching. Just can't get my heart into it. Regarding your letter to me: I do not have a stenographer, and it is not easy to answer it in a business-like manner. I have so much to do that I am always in a hurry. So please forgive for for this brief note.

—Theodore F.,  
Council Bluffs, Iowa

Find enclosed a check to cover my subscription to SENTINEL, as November 2 will be my birthday. I thank God that the BSA for printing the truth. Please send three pounds of "Questions for Seventh Dayists" and 20 dozen of "Search The Scriptures." I pass out your literature to thousands of visitors to Kentucky Dam and in my home county, where there is no Seventh-day Adventist Church, but I have found only two persons who agree with me.

—R. D. S., Clavert City, KY

I am highly pleased with the general message of your magazine and feel that when Christians of all faiths accept His Sabbath, a great step in strengthening the Christian witness will have been made. I have been thinking of some ways to bring public

attention to the Sabbath of the Bible. I think we as Sabbath keepers have over-talked and under-lived our beliefs.

—C. D., Dodge Center, Minnesota

## THE FIRST 'RADICAL' LABOR LEGISLATION

*(Continued from page 7)*

are complimentary; man cannot divide his personality and be a true worshiper of Yahweh by being a slacker six days and a worshiper one. He must put his religious faith into his labor and his labor becomes a religious service.

In New Testament times many slaves were converted and became true and faithful followers of our Master Yahshua Messiah (Philemon 10-13). They had a genuine desire to render some service to their Master, their Savior; but circumstances forbade them. They had neither time nor money to give. It looked as if they were to be shut out of all opportunity to show their love and devotion to their Master. The Master's answer to them was that in serving their temporal masters they were serving Him. Their obedience was not to be "with eye-service, as men-pleasers; but in singleness of heart, fearing God and knowing that of the Master ye shall receive the reward of the inheritance; for ye serve the Master Messiah." We see how this great truth dignifies and ennobles the commonest tasks, and at the same time it will deliver the worker from a sense of drudgery and ineffectualness.

(From the pen of Robert Clark, who served as a minister in Vermont for many years and said we haven't begun to fathom the implications of this wonderful Fourth Commandment) □

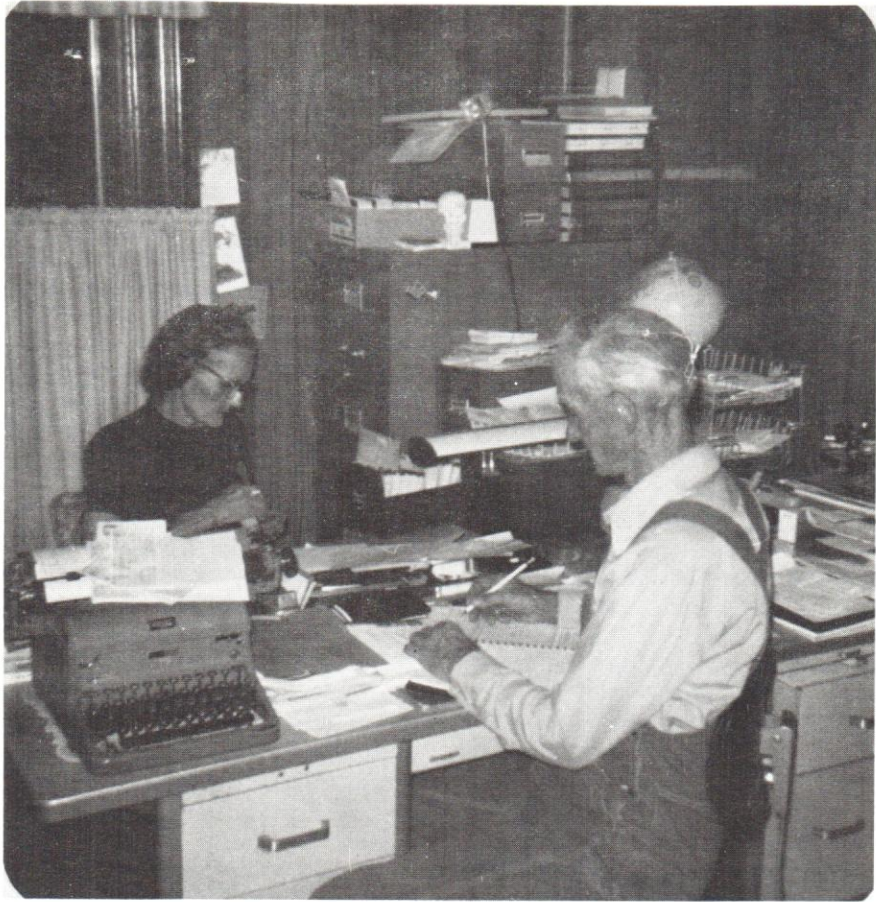
—Submitted by Elder Warren Ziegler

# What You Want . . . Is What You Get!

## HELP US TO HELP YOU: A QUESTIONNAIRE

The SABBATH SENTINEL is designed to be interesting to all Sabbath-keeping groups. Sometimes we succeed in this task. Sometimes we do not. We can come nearer to doing our job well if you help us know you better. Please complete the following questionnaire and return it to the editor, The Sabbath Sentinel, 106 Hiller Drive, Old Hickory, Tenn. 37138.

1. Your age
    - Under 30
    - From 30 to 40
    - From 40 to 50
    - From 50 to 60
    - Over 60
  2. I rate THE SABBATH SENTINEL as
    - Excellent
    - Good
    - Fair
    - Poor
  3. I have been reading THE SABBATH SENTINEL for
    - Less than a year
    - Two to five years
    - Over five years
  4. List the articles that are the most helpful to you in order as 1, 2, 3, etc. (1 through )8
    - ....Health Dept.
    - ....Doctrinal
    - ....Question Box
    - ....Excerpts From Letters
    - ....Keeping Posted
    - ....News from Sabbath Keeping Groups
    - ....Letters from the President
    - ....The editorials
  5. I think the announcements section should
    - Be more open
    - Be more selective
    - Be discontinued
  6. What do you think of the cover art?
    - Like
    - Neutral
    - Dislike
  7. Which covers do you like the best?  
.....  
Why? .....
  8. Do you read all the articles that appear in THE SABBATH SENTINEL?
    - Always
    - Often
    - Sometimes
  9. Do you like pictures with articles?
    - Yes
    - No
  10. Do you want to see a change in the size and style?
    - Yes
    - No
  11. Do you see a need for changing the type used?
    - Yes
    - No
  12. Do you favor a moderate use of color in printing?
    - Yes
    - No
- What else would you like to tell us?  
Please write it out and send it along with the questionnaire.
- We thank you.



## We Salute the Burrells

Pictured above are Mr. and Mrs. Lawrence Burrell, secretary-treasurer and assistant of the Bible Sabbath Association International, Fairview, Oklahoma. Brother and Sister Burrell work tirelessly, sometimes in the late hours at night and early hours of the morning, in order that BSA patrons around the globe might receive their SABBATH SENTINELS, annual calendars, tracts, booklets, and miscellaneous items soon after their orders are placed. The Burrells have been faithful servants to the BSA without any financial remuneration for 21 years.



A Note  
From  
the Editor

## New Look, Old Message

**P**ERHAPS you have noticed changes in the appearance of THE SABBATH SENTINEL since the January issue. With that issue we changed to offset printing, which will provide for more and better-quality pictures, more flexibility in format, and several other changes.

Now, with this issue, another innovation comes into use — photocomposition. Most of us, when we think of “setting type,” have a mental image of someone at the keyboard of a giant machine called a Linotype or Intertype, which spits out metal slugs of type, still hot from the metal pot. Having operated one of these machines for about twenty years (and having burn scars to prove it), I myself find it difficult to think of type composition in any other setting. Years ago, when the Teletypesetter was installed at the newspaper where I worked, everyone felt this was the ultimate — the keyboard, operated by perforated tape, set over seven lines per minute.

But in the few years since then, hot type composing machines such as Linotypes have gone the way of the passenger pigeon and the dodo bird. With the new system a keyboarding



instrument (1 and 2) records text on magnetic tape cassettes. The tape serves as the input for the tape reader



and phototypesetter (3 and 4), which produce camera-ready copy to be made up into paste-up pages and photographed, with the image transferred to a sensitized offset plate of thin metal. This results in sharper letters, reduced amount of time on keyboarding and proofreading, and other advantages.

Should the Lord tarry, it is possible that even this sophisticated equipment will become obsolete. Already signs point toward whole books on films called *microfiches*. I have one of these — the complete Bible on a 5cm film. Another method involves sending printed material by radio. With this system, tried experimentally in Miami and other places, a periodical is printed at night on a roll of paper by a machine attached to your radio.

We try to keep up with the times; and if new changes come, we hope THE SABBATH SENTINEL can keep up with them, presenting the old message that “the seventh day is the sabbath” in new, improved ways. □



## THE PRESIDENT'S MESSAGE

*(Continued from page 9)*

In order to overcome these besetting factors and work to improve our relations with one another, the religious leaders must be willing to sit down and share with one another. The Holy Spirit does not segregate us into different "camps"; that type of relationship is a product of carnality!

The closer folk are to us in doctrine, the more identical with ours their aims and interests, the greater becomes the challenge of real fellowship with them and the greater are the demands this makes upon our love and spirituality. It is easy to magnify differences, but let us always remember that the things that unite us are so much more important than the things that divide us. We must take every step to tighten the bonds of togetherness with those who are our brethren in the Messiah and who are sharers with us in the Sabbath truth.

Since its inception the BSA's single purpose has been to spread the knowledge of, belief in, and observance of Saturday, the seventh day of the week, as the Sabbath of Scripture, history, and reason. It is this purpose that has served as a bond of unity among ALL Sabbath keepers regardless of dogma, creed, or denomination.

At first some of its most fierce opponents were leaders of Sabbath-keeping denominations, but today we see signs of distinct change of climate. More and more the leaders of the BSA are taking notice of the different Sabbarian bodies gradually adopting an attitude of increasing toleration and forbearance for one another. We are all learning that we can afford to explore the realms of the mind and deviate from dogma on minor points. We are being more flexible in our in-

terpretation of "who is my brother." The leaders of the BSA feel that our association is largely responsible for this attitude, and we are grateful to know that we are accomplishing our purpose. □

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## THE SPIRIT OF SABBATH KEEPING

*(Continued from page 3)*

Israel under the Old Covenant system of worship to "... prepare to meet thy God, O Israel" (Amos 4:12) would also be applicable to us.

In the rural churches I attended as a child and as a young man, I often heard the ministers admonishing their parishioners to come to services "prayed up." The choice of words may not have been the best, but we "got the message" that we were not to wait until we arrived at the sanctuary to seek God's blessings on our lives; that if the services were to result in the greatest benefits for all present, we needed to be "in tune" for them before coming.

If we approach God's presence on Sabbath with our minds saturated with personal, worldly interests and cares of this life, we may find it difficult to lay them aside sufficiently to receive the blessings which our Master has for us. On the other hand, a rich spiritual experience awaits those worshipers who, in the Spirit of the Lord, enter God's house "with the voice of joy and praise" and in the company of those who keep "holysday" (Psalm 42:4). □

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**DON'T FORGET**  
**May 29 and 30.**  
See Page 21

# BSA Director Joseph McGuire Thanks Members

My sincere thanks to the brotherhood who successfully voted me to become one of our six BSA Directors-at-large. Our association has much to do, both through its leaders and other members.

I joyfully praise God, our Father, through our Lord Jesus Christ for this position of service. Pray for me, and may we all pray for His divine guidance as we, as individuals and as the Bible Sabbath Association collectively, humbly push forward in faith to please our God. Let us all push forward in faith, faith proved by our obedience and good works (James 2:14-26).

It remains my deep prayer to the Eternal that our association may always (1) abide with all truth from God and constantly weed out error (Matthew 4:4), (2) actively promote all truth from our Heavenly Father — all His commandments, especially the seventh-day Sabbath one (Matthew 28:19-20); and (3) actively foster brethren — the fellowship in truth, hope, love, and faith (John 13:34-35; I Corinthians 13).

A poet wrote, appropriately,

Look behind you—

Thank Him.

Look ahead of you—

Trust Him.

Look around you—

Much to be done!

Serve Him.

Look above you!

He's coming soon!

—Joseph M. McGuire  
Director-at-Large

## ORIGIN OF SUNDAY-KEEPING

(Continued from page 6)

close relationship between the Roman Emperor Constantine and the Catholic Church. A second great autocrat who also contributed the stamping upon the Catholic Church a distinctly authoritative character was Theodosius the Great, who ruled from AD 379 to 395.

“But near the Aquila on 6 September, 394, once more the Christian Laborm triumphed over the banner of the ancient gods; Theodosius entered Rome sole master of the now finally Christian empire. Further laws enforced the keeping of Sunday and the disabilities of pagans, Jews, and heretics” (*The Catholic Encyclopedia*, Vol. XIV, p. 478).

Chrysostom, Post-Nicene Church Father and Patriarch of Constantinople who died about AD 402, in his commentary on Galatians 2:17, says:

“For though few are now circumcised, yet by fasting and observing the Sabbath with the Jews, they equally exclude themselves from grace. . . . Wherefore dost thou keep the Sabbath, and fast with the Jews? . . . A fear to omit the Sabbath plainly shows that you fear the law as still in force . . .” (*Library of the Fathers*, Vol. 6, p. 42, Oxford, 1840).

Thus we see that in the fifth century there were still Sabbath keepers, but Chrysostom, Augustine, and others contended for the abolition of the Sabbath, and for the observance of the Lord's Day, as Sunday was often called, incorrectly of course. □

(To be continued)

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A chip on one's shoulder is a sure sign of a block of wood just above it.

## THANK YOU

I do want to thank the membership and brotherhood of the BSA for your vote of confidence in electing me to the board of directors.

I do covet your moral support and prayers.

May Almighty Yahweh bless each and every one.

—Ruth Thomas,

“Excerpts from Letters” Editor



ST. LOUIS POST-DISPATCH

Monday, Dec. 29, 1975

# Repeal The Blue Law

Spokesman for St. Louis's two largest department stores say they no longer oppose repeal of Missouri's Sunday sales law, and it would not be surprising if the next Legislature, or surely the one thereafter, decides that retail stores can sell whatever they choose seven days a week. State Representative Phillip P. Scaglia of Kansas City is sponsoring a bill to let local voters decide the issue of Sunday sales.

The issue was raised 15 years ago when the big stores in the state discovered that discount houses were doing profitable business on Sundays while they remained closed. The big Missouri retailers were joined by retail labor unions and some religious groups in an unusual alliance to demand that Missouri enforce its 135-year-old blue law in behalf of the sanctity of no business on Sundays.

In 1963 the Missouri Supreme Court upheld the old blue law but urged the Legislature to review the problem, because the law only allowed sales of “articles of immediate necessity” and no prosecutor could know what those were. But in 1963 the state court declared the law void because of its vagueness. Senator Eagleton, then state Attorney General, pushed for a new law and the Legislature that year adopted one modeled after a 1959 Pennsylvania statute which specifically prohibited the sale of 20 types of merchandise.

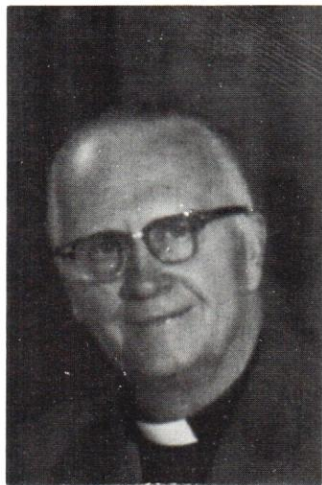
Since then the new law has been enforced in a spasmodic way, and both St. Louis and

Kansas City have seen Sunday business go to adjacent states. What has impelled a change of mind by the local department stores is the growth of shopping, and of Missouri license plates, at the big Fairview Heights shopping center east of East St. Louis. Each department store spokesman indicates that if the blue law is repealed, his store will be open for business on Sundays in St. Louis. And Mr. Scaglia suggests that increased state tax revenue from Sunday purchasers returning to Missouri might make a state tax increase unnecessary.

That may or may not be true, but we see no economic justification for halting particular retail sales in Missouri. The blue law represents interference with economic competition and the free market place. Why not let the individual stores, and the customers, decide what to sell and what to buy instead of ordering both to avoid an imposing but unnecessary list of items?

The religious insistence on the blue law was sincere enough but was limited and impractical, since the law did not make the Sabbath sacred against all Sunday sales but only some of them. Moreover, not all religions view Sunday as the Sabbath. Here, too, religion should be allowed to enjoy a free play of ideas. Those who object to buying or selling on Sunday do not have to do so. Neither, however, do they have any right to compel others to follow their ideas. The blue law should be repealed.

## Who's Who In the Sabbath World



Rev. Samuel Jensen is a missionary-emeritus of the Seventh Day Pentecostal Church. He was born in Canada, October 5, 1906.

A graduate of Harry Morse Missionary Training School, Oakland, Calif., he was ordained into the ministry in 1945, and immediately joined his wife, who had already been serving in Liberia, West Africa as a single girl in her early twenties, as a foreign missionary. Together they served as missionaries in West Africa, and later in South Africa they did evangelistic work and assisted in pastoral duties.

Twins were born to the Jensens but both died as infants because of the jungle conditions, since a hospital and medical aid were so far away. The children were laid to rest at a Lutheran cemetery.

Reverend Jensen now lives in Tampa, Fla. Mrs. Jensen died recently. He still has a burning desire to return to Africa and complete an unfinished work in Port Elizabeth. □

AVAILABLE FROM  
THE B.S.A.:

### CALENDAR

The publication of an annual calendar. These calendars, having the *Sabbath* dates in red, embody, through educational presentations of them, many Sabbath truths, varied from year to year, a veritable Sabbath encyclopedia. (Priced at \$1.00 each, with quantity discounts.)

### BOOKS

#### Home Bible Studies

An attractive 75-page book containing 13 lessons on the Ten Commandments and the Gospel prepared primarily for use with the Echoes From Eden Radio Ministry, but also an ideal study guide to help those who do not hear the radio programs. Price 75¢.

#### Directory of Sabbath-Observing Groups

An appealingly different, all new publication, giving information concerning Sabbath-observing denominations and groups. Listing their publications, schools, missionary outreach, and addresses of local churches. Makes a handy reference book. A must when going on vacation. (Price \$3.50 each.)

### MISCELLANEOUS

Bumper Stickers, Reading:

"The Seventh Day is the Sabbath" (Ex. 20:8) ....	.50
Sabbath Stamps .....	.25
Decals .....	.35

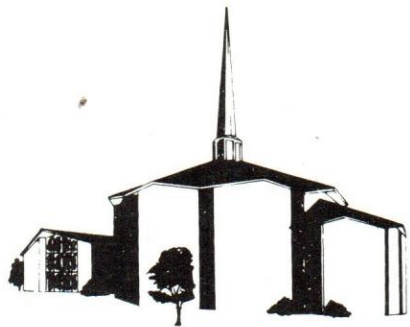
Ball Point Pens Reading:

"The Seventh Day is the Sabbath" .....	.50
Echoes From Eden 45 r.p.m. Record with Music and Scripture Reading ....	\$1.00

Send all orders to

**THE BIBLE SABBATH  
ASSOCIATION**

Fairview, Oklahoma 73737



## Consultation '76 Is Slated May 29, 30 At Nashville, Tenn.

Tentative plans for the Bible Sabbath Association's Consultation '76 have been made. The meetings will be held May 29 and 30, probably at the Madison Campus Seventh-day Adventist Church, depending on whether scheduling for this weekend conflicts with the annual meeting of the Madison College Alumni Association.

The Madison Campus Church is one of several Sabbatarian congregations in the Nashville area. Many of the 800 members are employed by Madison Hospital, located across the road.

The sessions will include an address by Robert S. Somerville, bishop of The Church of God, Cleveland, Tenn., on "The Lord's Day in a Contemporary Culture," followed by a panel discussion of ramifications of Sabbath keeping in modern society.

Delegates of various Sabbath-keeping denominations, as well as board members of the Bible Sabbath Association, will attend these meetings. All others who are interested are invited.

Additional information on the meetings will be given in the April and May issues of THE SABBATH SENTINEL. □

## PEACE

This eve another day has passed,  
How have we lived? Have we out-  
done?

The tempter's net have we surpassed?  
The tempter's snares have we  
o'ercome?

Yes, there is only one safe way  
That we may find eternal life.  
The Lord above will lead the way;  
We need Him in this world of strife.

O Lord in heaven from above,  
Look down upon us, we do pray,  
Be near us, God, and with your love,  
Guide and direct us on our way.

Praise God in heaven for the Son,  
To teach us now before too late  
To know that He's the only one  
To lead us through the heavenly  
gate.

For there we'll find eternal peace  
For our own souls to come to rest,  
Where songs of love shall never  
cease.

Thank God in heaven that we're  
blessed.

—M. D. Flanery

## NOTICIA

*El Centinela del Sabado* está  
ahora obtenible en español.

Misioneros y pastores que  
están en contacto con los que  
hablan español están solicitando  
a ordenar copias para distri-  
bución. Una contribución vol-  
untariedad asistir en las ex-  
pensas está apreciado.

*El Centinela del Sabado* es  
publicado trimestramente.

# Chapter Chatter



*Group of Sabbath keepers meeting at Knapp, Wis., in September, 1975.*

## **Wisconsin Sabbath Keepers Have Fellowship**

Recently a Brother Munson, a non-affiliated Sabbath keeper in Wisconsin, wrote letters of invitation to other Sabbath keepers in his area inviting them to a time of love, inspiration, sharing and fellowship, to be held in a community building in Knapp, Wis., on Sabbath afternoon.

The meeting was well attended by about 70 persons of different Sabbath-observing churches. Pastor William Mitchell, a Seventh Day Pentecostal minister, was the featured speaker. Pastor LeRoy Bass, a visitor, asked for permission to speak about the work of the Bible Sabbath Association International.

Pastor Bass, Seventh Day Baptist pastor from New Auburn, is interested in establishing a BSA chapter in his

area. All Sabbatarians in the New Auburn area who would be interested in working with him on this project are invited to write to Pastor LeRoy Bass, Route 2, New Auburn, Wis. 54757.

## **New Orleans President Reports on Past Year**

New Orleans, La., chapter president J. L. Andrus, Sr., reports that the past year was successful in BSA outreach in the New Orleans area. President Andrus is optimistic about the work in 1976 and anticipates growth in the local chapter. He recently sent an offering to the Fairview office for headquarters outreach.

The chapter lost two members because of death last year, and one, Thomas David Scullin, moved away to Arizona to begin a new ministry.



Pictured are Elder J. L. Andrus, his lovely wife Golden Andrus, and their family of twelve children. The Bible Sabbath Association International wishes President Andrus much success in 1976.

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## President Littrell Visits in Florida

In January President and Mrs. Terril D. Littrell visited for a few days in the state where the Bible Sabbath Association was founded 31 years ago.

They called on friends and members of the association including Reverend and Mrs. David Beattie, Reverend and Mrs. Samuel Jensen, Francis Eggers, Pastor L. A. Scott, Mr. and Mrs. Ed Chaffin, Mr. and Mrs. Darwin Stafford, Mrs. Essie Robinson and James Ricks.

They were saddened to learn, upon their arrival to Florida, that Anna Rosenberger, the aged Seventh Day Pentecostal saint with whom President Littrell had personally corresponded for almost 15 years, had departed this life. The work which she

founded in Florida, however, still remains, and several young people who were taught by her continue to have Sabbath services.

President Littrell was the guest speaker at The Churches of God at Ocala, Lakeland, and Auborndale, Fla.

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### 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 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.

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Letter-writing prayer fellowship of unmarried people for the kingdom of Yawah in the name of Yashua. Information: Sister Michile, Star Route Box 72, Windyville, MO 64783.

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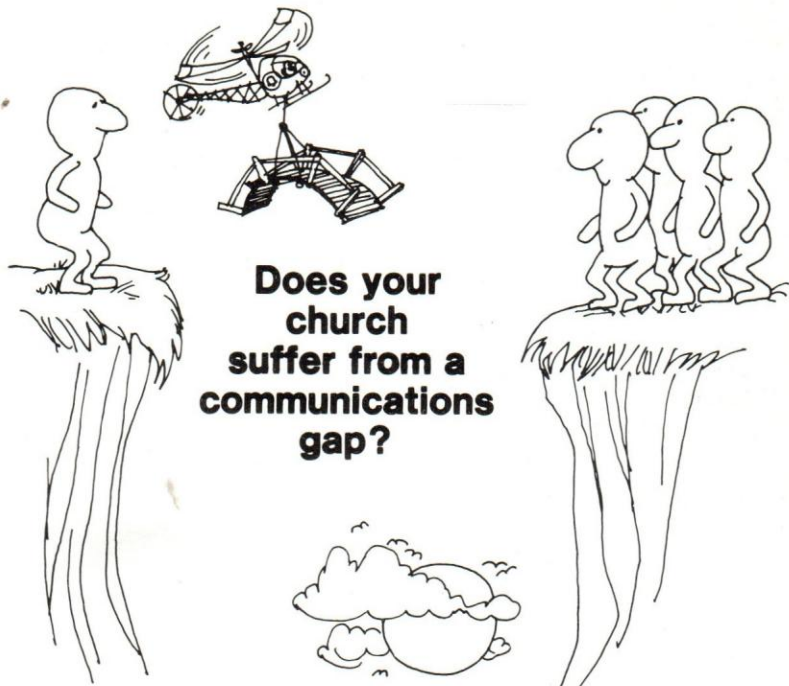
I would like to purchase *A Critical History of the Sabbath and Sunday In the Christian Church* by A. H. Lewis and *A History of the Sabbath* by J. N. Andrews. Anyone with information on these out-of-print books, please write Ernest R. Davis, 1205 W. Clinton St., Goshen, IN 46526

#### SABBATH PENS

Ball-point pens bearing the message "The Seventh Day Is the Sabbath of the Lord" make excellent gifts which testify of your belief. These quality pens made by the BIC Company are only 25 cents each.

Order them from

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Fairview, Oklahoma 73737



**Does your church suffer from a communications gap?**

Communication is often difficult business at best without clear and communicable goals.

The Bible Sabbath Association International is dedicated primarily to offering believers a great variety of experiences and viewpoints through the pages of the SABBATH SENTINEL. This concept helps to introduce new and unknown groups and people to each other. Basically this concept works exactly as a telephone; it is a pivotal point or vehicle to transmit information between two or more persons at different locations with new and different ideas.

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