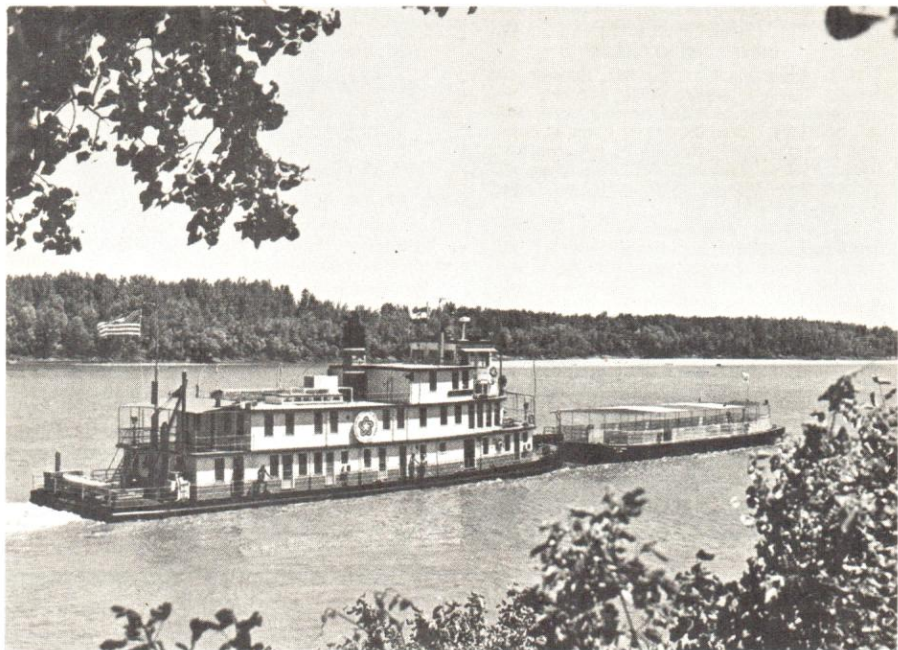


*"Go, set a watchman,
Let him declare what he seeth."*

— Isaiah 21:6 —

THE
SABBATH
SENTINEL

MAY 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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I enclose

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\$4.00 for a 12-month subscription to THE SABBATH SENTINEL beginning with the month of

NAME

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What's Ahead In The Courts For Sabbatarians?



THE EDITOR

THE UNITED STATES Supreme Court will soon be deciding a case that will have a profound effect on Sabbath keepers who face a choice between working on the Sabbath and losing their jobs or being demoted to lower-paying positions.

In March the court agreed to review a case involving Parker Seal Company. Officials of the company contend that since it has had to let some workers off on the Sabbath it has suffered "undue hardship" because of numerous complaints from other workers at its Berea, Ky., plant.

In an earlier decision on the case, the U.S. Court of Appeals in Cincinnati had ruled, in a two-to-one vote, that employee gripes do not constitute "undue hardship" unless they result in "chaotic personnel problems," and that Sabbath keepers, therefore, could not be fired. Chief Judge Harry Phillips commented that "grumbling must yield to the single employee's right to practice his religion."

The 1964 Civil Rights Act, strengthened in 1972 mainly because of efforts by Seventh Day Baptist Senator Jennings Randolph, covers "all aspects of religious observances" and requires that employers must "reasonably accommodate" them. It is enforced by the Equal Employment Opportunities Commission (EEOC). The only exception permitted by the amended law is when such accommodation would place "undue hard-

ship on the conduct of the employer's business."

You can be fired if . . .

- No other employee can be substituted for you on Sabbath.
- Your job requires you to be available around the clock.
- The extra costs of your being absent on Sabbath would hurt your employer competitively.
- Your getting Saturdays off causes employee discontent to reach "chaotic" proportions.
- Your absence makes it unsafe for other workers.

In such industries as Allegheny Ludlum Steel, Bendix, Chrysler, Johnson & Johnson, Northwest Bell Telephone, Trans World Airlines, and others, personnel men complain that they have to juggle schedules and load Saturday duties on those who have no religious scruples to such work. This, they contend, causes extra expense through overtime pay and other factors.

In a ruling that Allegheny Ludlum Industries, Inc., could not force a journeyman engine repairman to take a lower-paid job to avoid Saturday work, Judge Wallace S. Gourley of the Federal District Court in Pittsburgh commented, "Although it might be said that the employer was inconvenienced by the plaintiff's religious practices, such inconvenience could not be classified as undue hardship."

In another case, however, the firing of a personnel manager who refused to report for work on the Sabbath at Tennessee Paper Mills, Inc., was upheld. The company had maintained that it could not afford to hire another man to do the job on that day.

You **cannot** be fired if . . .

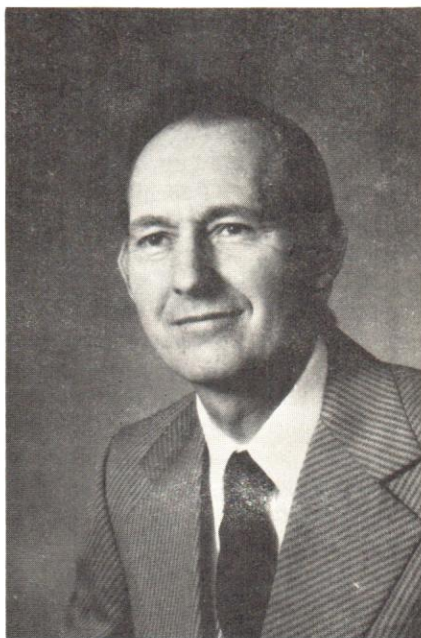
- Your Sabbath absence merely causes an inconvenience.
- A replacement would cost more than you.
- Other employees would be merely resentful.
- Your being off would cause other employees to want Saturdays off.
- The assignment is required by union provisions.

Cases involving Sabbath work are becoming more numerous, according to *Business Week* (March 15, 1976, p. 81). While four were filed in fiscal 1974, eleven were filed during the following year.

Many employers, favoring a tougher stand against Sabbatarian workers, now question whether it is constitutional for them to be forced to make any accommodation at all for these employees. Parker Seal, besides questioning the specific definition of "undue hardship," plans to question the constitutionality of the Civil Rights

Act, maintaining that in giving some employees a Saturday-less work week, "the government is in effect giving official recognition to a particular religion," according to *Business Week*.

LeRoy Bass Is Author of Article



Pastor LeRoy Bass, who wrote the article "Yes, the Sabbath Put Jesus to Death" in last month's issue, is pastor of the Seventh Day Baptist Church in New Auburn, Wis. He has served as missionary in South America.

**DON'T FORGET!
NASHVILLE, TENN.
MAY 29, 30**

Sunday Since the Reformation

JOHN KIESZ

THE THEORY which had been held so long—that the Sabbath was for the Jews only—was accepted by the continental reformers with little questioning. Being prejudiced against anything Jewish and having hatred toward the Romish doctrines of church-appointed holy days left some of the reformers with a no-Sabbath platform. It ought not surprise us that while they pretended to reject the authority of the church, they nevertheless retained many of the old practices of the Catholic Church. What follows next is a statement by Martin Luther:

“As for the Sabbath or Sunday, there is no necessity for its observ-

ance, and if we do so, the reason ought to be, not because Moses commanded it, but because nature likewise teaches us to give ourselves, from time to time, a day's rest, in order that man and beast may recruit their strength, and that we may go and hear the Word of God preached” (Michelet's *Life of Luther*, Hazlitt's translation, p. 271. London: 1846).

The twenty-eighth article of the Augsburg Confession, drawn up by Melanchthon, and treating of the power of the church, takes up this question:

“Even such is the observance of the Lord's day, of Easter, of Pentecost, and the like holy days, and rites. For they that judge that, by the authority of the Church, the observing of Sunday instead of the Sabbath-day, was ordained as a thing necessary, do greatly err. The Scripture permits and grants, that the keeping of the Sabbath-day is now free; for it teaches that the ceremonies of Moses' law, since the revelation of the gospel, are not necessary. And yet, because it was needful to ordain a certain day, that the people might know when they ought to come together, it appears that the church did appoint Sunday, which day, as it appears, pleased them rather than the Sabbath day, even for this cause, that men might have an example of Christian liberty, and might know that the keeping and observance



Martin Luther

of either Saturday, or any other day, is not necessary" (Unaltered *Augsburg Confession*, Art. 15. New York:1850).

Zwingli, the Swiss reformer, has been quoted in the following words:

"The Sabbath, in so far forth as it is ceremonial, is abolished; and therefore, now we are not tied or bound to any certain times" (Bourne, *On the Sabbath*, p. 277. London: 1630).

The *Confession* of the Swiss declared that,

"The observance of the Lord's day is founded not on any commandment of God, but on the authority of the church; and, That the church may alter the day at pleasure" (Cox's *Sabbath Laws*, p. 287).

John Calvin, successor of Zwingli in his reformatory movements in Switzerland and France, also expressed his views regarding the Sabbath question in his writings.

"Sec. 34. However, the ancients have, not without sufficient reason, substituted what we call the Lord's-day in the room of the Sabbath. For since the resurrection of the Lord is the end and consummation of the true rest, which was adumbrated by the ancient Sabbath, the same day which put an end to the shadows admonishes Christians not to adhere to a shadowy ceremony. Yet I do not lay so much stress on the septenary number that I would oblige the church to an invariable adherence to it; nor will I condemn those churches which have their solemn days for their assemblies, provided they keep at a distance from superstition" (*Institutes of the Christian Religion*, Vol. 1, Book 2, Chap. 8).

One of the most noted English Reformers was William Tyndale, the translator. In his reply to Sir Thomas More, we find in part:

"And as for the Sabbath, a great matter, we be lords over the Sabbath, and may yet change it into the Monday, or any other day, as we see need; or may make every tenth day holy day, only if we see a cause why. We may make two every week, if it were expedient and one not enough to teach the people. Neither was there any cause to change it from the Saturday, than to put a difference between us and the Jews, and lest we should become servants of the day after their superstition. Neither needed we any holy day at all, if the people might be taught without it" (*Tyndale's Answer to More*, Book 1, Chap. XXV).

The Puritan Party in England who wanted a greater reformation of the Church of England than that established by Elizabeth separated from the established church. Since all reforms generally find their first welcome among the masses, the Puritanic ideas found acceptance among them. The spirit of liberty demanded release from civil and ecclesiastical oppression. At first they pleaded for a better observance of Sunday as they continued to seek for a higher life of purity.

The established Church of England (the Episcopalians) required men to observe all the festivals of the church. The Puritans observed only Sunday and rejected the rest, because they were institutions of the Church. Their inconsistency was pointed out, inasmuch as the same authority had ordained them all. Naturally, they would have to choose between giving up Sunday altogether or else maintain that divine appointment from God who separated it from the other festivals. They decided upon the latter. The Fourth Commandment enforces the

(Continued on page 18)

You Can Enjoy The Abundant Life

LAWRENCE BURRELL

"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Exodus 15:26).

ALL TOO FREQUENTLY our incoming mail contains stories of God's people being stricken with one or another of the diseases common to man. The hospitals are overflowing; doctors and nurses are at a premium. Far too many are stricken from this life years before they reach the allotted threescore and ten.

The above Bible text provides a clear explanation for all this sickness, sorrow, and premature death. Yes, it was a promise to God's people in the days of Moses; but it is still applicable to us, for God does not change. The Lord says plainly that if we will hearken to His voice, do that which is right in His sight, and give ear to His commandments, keeping *all* His statutes, He will put none of these diseases upon us. The Lord is simply making an agreement with us. Below we list a few of the stipulations which we believe are part of this agreement.

1. The literal Ten Commandments.

(a) The first four relate to our duty to God, our Maker. They include, of course, the Sabbath Command-

ment—setting aside the seventh day of each recurring week for rest and worship of our Creator. We are to love the Lord God with all our heart, mind, and soul.

(b) The last six outline our basic obligations to our fellowman as summed up in the statement of the Lord Jesus, "Love thy neighbour as thyself."

2. The natural laws of living (I Cor. 3:16, 17).

There are many ways of defiling one's body (the temple of God), and if we are guilty, God will destroy us before our time or allow impaired health with more or less suffering to be our lot.

(a) Eat simple, natural, unprocessed, unrefined foods that have not gone through a factory. Avoid cooking as much as possible. Heat destroys nutrients. Shun as you would strychnine such items as refined white sugar and flour, salt, all commercial bakery goods, artificial sweeteners, coloring and preserving chemicals, rich and fried foods. Ridgidly control quantity of any kind

(Continued on page 18)

Andrews Scholars Contribute To Book on Sabbath History

Eighteen professors at Andrews University are contributing to a book entitled *The Sabbath in Scripture and History*.

Sponsoring the project is the Review and Herald Publishing Association, with Dr. Kenneth Strand, AU professor of church history, as coordinator on the AU campus. He hopes to see the book published in 1977.

Dr. Raymond Cottrell, book editor of the Review and Herald, said he plans for the book to be acceptable to the best of Adventist and non-Adventist scholars and educated laymen. "Pastors, teachers, and laymen have lamented the fact that we have had nothing of the kind," he said.

J. N. Andrews' long-time classic, *History of the Sabbath*, is now out of print and would not serve today's needs, Cottrell said. "We need a new work that will be of enduring value. It would be a major contribution to the church."

The book will include full documentation, sources, bibliography and appendices. Each chapter is to be written to stand independently and yet blend chronologically and topically with the rest of the book.

The authors and topics are: Dr. Gerhard Hasel, "The Sabbath in the

Pentateuch"; Dr. W. G. C. Murdoch, "The Sabbath in the Historical and Propnetical Literature of the Old Testament"; Dr. Lawrence T. Geraty, "Sabbaths in the Ancient Near East"; Dr. Sakae Kubo, "The Sabbath During the Intertestamental Period"; Dr. Walter Specht, "The Sabbath in the New Testament"; Dr. S. Douglas Waterhouse, "The Seven-day Week in Antiquity"; Dr. Samuele Bacchiocchi, "Rise of Sunday Observance in the Early Christian Church: Social and Political Factors"; Dr. James C. Cox, "The Sabbath in the Post-apostolic Church"; Robert Johnston, "The Sabbath in Ancient Post-biblical Judaism"; Dr. Daniel Augsburg, "The Sabbath and Sunday in the Middle Ages"; Dr. Kenneth Strand, "The Sabbath on the European Continent during the Reformation Era"; Dr. Walter B. T. Douglas, "The Sabbath in Puritan England and the New World"; Dr. Roy Branson, "The Sabbath in Modern Judaism"; Dr. C. Mervyn Maxwell, "The Sabbath in Seventh-day Adventist History"; Dr. Hans K. LaRondelle, "The Sabbath and Contemporary Thought"; Dr. Raoul Dederen, "Philosophy and Theology of the Sabbath"; and Dr. Thomas Blincoe, "Principles of Proper Sabbathkeeping in the Twentieth Century."

President Littrell Answers Question

Dear President Littrell:

I read your recent article entitled "Ecumenism A Challenge." I felt that it was a very enlightening article. What do you personally think of the National Council of Churches? What is the official position of the Bible Sabbath Association on belonging to a National Council of Churches? Please answer through the pages of the Sabbath Sentinel.

—Thinking of Membership

Dear Thinking:

I don't believe that the BSA has ever been asked for an official statement of its policy on belonging to the National Council of Churches; at least I find no record of it. Perhaps this is because most people probably assume what our position is without asking.

I have not consulted the rest of the officers and directors of the association for their individual stands on the matter, but I feel pretty well assured that the following statement will be the general consensus of the present leadership of the BSA. This statement, to my knowledge, will establish a precedent as far as our official stand is concerned.

To answer the first part of your question, The Bible Sabbath Association has never been, nor is it now, a member of the National Council of Churches. I don't believe that we have been invited to join, and I seriously doubt that we will be. The leaders of this organization know of our work. We have advertised our efforts in their yearbook, and they have secured a copy of our *Directory of Sabbath-*

Observing Groups for their library.

My personal position is that if I were extended an invitation to speak as a representative of the Bible Sabbath Association at a meeting sponsored by the National Council of Churches or anyone else, I, of course, would do so if it would be the means of conveying truth to my fellow man. It would be an error on our part to deny them the opportunity of hearing the truth which we represent.

However, I would not do so if it meant that I would be expected to compromise with apostasy and fellowship with unfruitful workers of darkness. In my opinion the National Council of Churches would be the ones who would be compromising with us in desiring that they have a part in the ministry of a Biblical, fundamental, evangelical, nondenominational Sabbatharian organization such as ours.

I personally feel that we Sabbatharians should come out of our shells of isolationism and get involved in greater transdenominational activities, but not at the cost of helping to build a super one-world church by aiding and abetting apostasy. □

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 distribución. Una contribución voluntaria para asistir en las expensas está apreciado.

El Centinela del Sabado es publicado trimestramente.

Who's Who In the Sabbath World



John D. Bevis is publishing director of the Seventh Day Baptist General Conference and editor of *The Sabbath Recorder*.

He received his B.A. from Southern Missionary College, Collegedale, Tenn., and his M.A. from Samford University, Birmingham, Ala. He has done additional graduate work toward a doctorate at West Virginia University, Morgantown, W. Va.

Mr. Bevis, who is a member of the Associated Church Press, served as assistant professor of history at Salem College, Salem, W. Va., from 1968 to 1973, when he was appointed to his present position as *Recorder* editor. Previous to this he taught high school in Alabama for three years and was employed by the *Birmingham News* for two years.

In 1972, while serving at Salem College, he was chosen outstanding professor of the year by the senior class. He served on several committees at the college and was advisor to the history honor society and the Sigma Mu service fraternity. He has also held professional memberships in several history societies and the American Association of University Professors.

During his five years at Salem, Mr. Bevis served as a deacon and licentiate of the Seventh Day Baptist Church there and also as church historian, Sabbath School teacher, advisor to the College Youth Fellowship, and moderator of the Southeastern Association.

Last year Mr. Bevis helped to establish Seventh Day Baptist churches in New York City and North Jersey. He had joined the Paint Rock, Ala., church in 1968, and later had served as a leader for the Birmingham fellowship before moving to Salem.

Besides his editorial duties with the *Recorder*, Mr. Bevis coordinates publicity for the Seventh Day Baptist General Conference.

Mr. Bevis and Hope, his wife, have one daughter, Laura.

SABBATH PENS

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THE BIBLE SABBATH ASS'N
Fairview, Oklahoma 73737

THE
PRESIDENT'S
MESSAGE



The Fruits of Understanding

THE BIBLE SABBATH ASSOCIATION International is a nondenominational organization representing all Sabbatharians. We are *not* building a denomination, sect, or church! We *are* building bridges of communication, fellowship, and goodwill among all Sabbath keepers.

We believe if there is anything that will help unite the kingdom of God, it is the spirit of tolerance and goodwill promulgated by the leaders of the Bible Sabbath Association. Tolerance and goodwill—and respect for another's beliefs—are the fruits of understanding.

For over 30 years the BSA has been dedicated to studying Sabbath observance comprehensively as one of the significant areas of man's life and thought and to presenting a lucid understanding of the Sabbath and its relationship to mankind in the Christian community. Our association has solicited the support of those of goodwill in all Sabbatarian groups. The important question is not whether you share or reject all the beliefs of other members, but that you understand *why* each group or individual believes and practices the things that it or he does.

Apathy and atheism today offer a powerful challenge to all followers of the Messiah. To meet them we must be strong among ourselves in mutual understanding, respect, and goodwill. The ministry of the BSA is a contribution to this end.

Our official monthly magazine, *THE SABBATH SENTINEL*, presents the beliefs, practices, historical backgrounds, and political issues relative to Sabbath keepers from a totally objective point of view. We feel that there is a vast difference between presenting articles *about* the various Sabbath-observing groups objectively, and in the propagation of views from a sectarian standpoint. We believe that when different groups and individuals are exposed to one another it helps to achieve a deeper understanding and appreciation of the lives and contributions of others, and helps dispel the stereotypes that encourage religious prejudice and discrimination. This contributes to establishing a sense of human community and appreciation of our common likenesses in the midst of our diversities.

Our Services

- We conduct and recommend workshops, seminars, and conferences at various churches for better human relations in the Christian community. (If you would like such meetings to be held at your church, please write months ahead of time for an appointment.)
- We operate a research and information bureau for the sole purpose of supplying information and guidance to people who are interested in gaining greater knowledge of others who are Sabbath observers.

A Directory of Sabbath-Observing
(Continued on page 20)



Seventh Day Baptist headquarters building,
510 Watchung Ave., Plainfield, N. J.

Seventh Day “Alike But D

*“Seventh Day Baptists
other Baptists—except
which they keep!”*

*“Seventh Day Baptists are just like other Baptists—
except for the day which they keep!”*

That is an accurate way to distinguish among Baptist denominations when a person is explaining the basic difference in practice relating to the day of worship—the Biblical seventh-day Sabbath rather than the first of the week “Lord’s Day.”

Hopefully, Seventh Day Baptists as people are “different” in some other important personal ways, too. Because Sabbath observance (in opposition to the more universal tide of society) is not easy, it takes an *extra* measure of conviction and determination. Such characteristics *should* result in an *extra* measure of Christian influence and conduct: greater commitment to Christ and His Cause, more true love and concern for one’s fellowmen, complete integrity, unflinching honesty, and exemplary character

Distinguishing Characteristics

Through the years Seventh Day Baptists in many communities across the country have been respected for their outstanding attributes. They have been community-minded, substantial, par-

ticipating citizens. They have been distinguished by a “holier than thou” attitude and a determination to do God’s will and truly be-

The Larger

Baptists are obviously good people and, in customary Baptist fashion, with freedom of thought and differences, they fully accept their differences in their ranks. We are recognized for what we are.

The Baptist World Association and the association of national Baptist churches and unions. The Alliance’s objectives and constitution, are “To show the world that Seventh Day Baptist people in the Lord’s



Baptists different”

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the essential oneness of
d Jesus Christ, to impart



Dr. K. D. Hurley, Executive Secretary,
Seventh Day Baptists

inspiration to the brotherhood, and to promote the
spirit of fellowship, service, and cooperation among
its members.”

A Sense of Outreach

Our participation in the activities of the larger
Baptist fellowship gives us a sense of outreach. It
helps us guard against turning inward and becom-
ing narrow and provincial. It also gives us the in-
centive to reaffirm within our own ranks the
validity of individual differences.

A part of the greatness of the Baptist tradition is
liberty of personal thought and action.

A Place for Differences

Within the broad spectrum of Baptist beliefs
there is a place for conscientious, though some-
times varying, viewpoints—even within Seventh
Day Baptist churches as such.

Seventh Day Baptists can be alike—but
different—in wholesome, constructive ways in ad-
dition to Sabbath observance.

So be it!

—Adapted from *Sabbath Recorder*



News From Sabbath-Keeping Groups

Conducted by R. D. Bradshaw

The Branch of Jerusalem— Church of God

Elder Bennie Maxfield, pastor of the Branch of Jerusalem—Church of God, announced that the church has recently completed a new sanctuary at 2501 East 27th Street North, Tulsa, Okla.

Elder Maxfield indicated that a special three-day dedication ceremony is planned for June 11 through 13. On June 11 the church cornerstone will be laid. Special all-day Sabbath services are scheduled for June 12. Elder Maxfield and others will gather on June 13 for the official church flag-raising ceremony. Visitors are welcome to attend any of these ceremonies.

The church flag was designed by

Elder Maxfield to represent Jerusalem and her King. In addition to the flag which will be displayed at the Branch of Jerusalem, located in Tulsa, Elder Maxfield later will send church flags to affiliated churches in India, Nigeria, and Jerusalem.

The Branch of Jerusalem was founded by Brother Maxfield in Beggs, Okla., in 1964. From its commencement, with only one member and participant, the Branch has steadily grown until today church attendance is approximately 50 people each Sabbath. Churches in India and Nigeria have now affiliated with the Branch, with Elder Maxfield as General Overseer.

Other Branch officers are Elder Leroy Bemore, Jr., first elder; Miles Taylor, deacon and general superin-



Congregation of Branch of Jerusalem, Tulsa, Okla.



Ministers of Branch of Jerusalem, Family of Elohim, Northeast India

tendant of the Sabbath School; and Leola Lee Bemore, church secretary.

Elder Maxfield has written one booklet, *The Day Star*, which generally outlines the basic church doctrine. He also publishes a quarterly periodical, *The Report of Views*.

For more information you may write Elder Bennie Maxfield, P. O. Box 6231, Tulsa, Oklahoma 74106.

Philadelphia Institute

Readers may be interested in a very unique and different Sabbath-keeping group nestled in the Ozark mountains of northwest Arkansas. This group, called *Philadelphia Institute*, is located on a large 200-plus-acre farm at Sulphur Springs, Ark.

The facility was founded in 1959 by Campbell E. Holmes, now aged 76, and his wife Charlotte, now 71. Since the start of the facility, Brother and Sister Holmes have served as co-directors of the institute.

Sister Holmes received her medical degree in 1938 from the College of Medical Evangelists (now Loma Linda University) in California. Although Dr.

Holmes is retired from her medical practice, she still retains much interest in nutrition and health.

Philadelphia Institute is unique in that it is essentially a health ministry for the sick and afflicted. The facility accepts as resident any person who needs help because of sickness, habits, drugs, alcohol, or tobacco.

Dr. Holmes expresses her belief that all disease can be classified under the heading of *malnutrition*. Accordingly, the institute has an all-natural health program which teaches people to eat, drink, dress, work, and rest. The program follows the concepts ex-



Philadelphia Institute



Brother Campbell E. Holmes and Charlotte, his wife.

pressed by Mrs. Ellen G. White.

The health program stresses the desirability of eating only two meals—breakfast and lunch—a day. Supper is provided only in special cases. Efforts are made to raise as much organic food as possible on the institute's farm.

Hydrotherapy plays an important part in the institution's health program. Use is made of sauna baths and fomentations to improve the health of residents.

Emphasis is directed also to drinking unpolluted water, receiving proper rest, getting sufficient exercise, dressing adequately, and establishing regularity in habits.

The facility provides daily health lectures for residents in the evenings. Bible studies are available in the mornings. Sabbath services are conducted at 11 a.m. on Sabbath mornings and also on Friday nights.

Presently there are about 40 people at the facility. Several houses, cottages, and house trailers, as well as the large main building, are available to house residents. The institute has had particular success in seeing people recover from cataracts of the eyes

while at the facility.

Dr. Holmes indicates that the institute will be glad to answer questions on nutrition or health if they are mailed on separate sheets of paper, accompanied by a self-addressed stamped return envelope.

For more information about this health ministry or to submit a question, you may write to Philadelphia Institute, Box 98, Sulphur Springs, Ark. 72768.

General Council of the Churches of God (Seventh Day)

The General Council of the Churches of God (Seventh Day) will hold its annual campmeeting at Meridian, Idaho, July 2 through 10. For more information about this meeting, write to General Council of the Churches of God (Seventh Day), 302 East Gruber, Meridian, Idaho 83642.

The annual Midwest campmeeting will be held August 2 through 7, at Hickory Grove, Iowa. For more information on this meeting, write to M. F. Harris, Rt. 1, New Auburn, Wis. 54757.

Sacred Name Fellowship

The report by Elder W. A. Swearingen in the February *Sentinel* was incorrectly stated. It should have read "Elder W. A. Swearingen, and possibly Elder Bob McBride, were in the process of forming a Sacred Name Fellowship." The *Sentinel* apologizes for incorrectly reporting this information.

Seventh-day Adventists

The *Review and Herald* of February 26 reported that Jerome Clark, professor of history at Southern Missionary College, became president of the Seventh-day Adventist Historical Society at the organization's annual

meeting held recently in Atlanta, Ga. Ron Graybill, assistant secretary of the Ellen G. White Estate, was designated the president-elect. The society now has some 70 members.

Seventh Day Baptists

John D. Bevis, editor of the *Sabbath Recorder* and director of publicity for the SDB Church, recently sent the following SDB news items:

"In recent weeks three new Seventh Day Baptist groups have been established. In the Chicago area, Seventh Day Baptists now hold regular Sabbath services in Lombard, near Interstate 294, meeting at 10:30 a.m. For more information contact George Bottoms, 881 West St., Charles Rd., Lombard, Ill. 60015, telephone (312) 948-0154. Area ministerial students are leading out in the worship services.

"After a successful fair booth ministry, Seventh Day Baptists now hold monthly meetings in Ventura, Cal. The person to contact is Mrs. Jessie Pitts, 2511 Ocean Avenue, Ventura, Cal. 93003, Phone (805) 643-8033.

"The third group is located at Monmouth in western Illinois. Sabbath services are conducted each week at Faith Chapel. For more information contact Clarence T. White, Route 4, Monmouth, Ill. 61462.

"Seventh Day Baptists report a worldwide membership of 52,184, an increase of 3,571 over last year.

Clarence White is a very active supporter of BSA. □

MARANATHA IV

**Holy Spirit, weave us with Jesus;
Make us one infinite cloth of the
Lord.**
—Sister Michele

Sabbath Promotional Aids

Tracts and Leaflets (some 25 titles)	sample copies free
Window Decals, each25
Membership Application Cards	Free
Sabbath Stamps books25
Sabbath Calendars for 1976 while they last—	
in lots of 1 dozen sent out for payment of	postage only.
Sabbath Bumper Sticker35
Directory of Sabbath-keeping Groups	3.50
Ball Point Pens with imprint:	
"The Seventh Day is the Sabbath of the Lord"	
1. (best) retractable point50
	\$5.00 per dozen
2. non-retractable25
	\$2.00 per dozen
13 Lesson Radio Booklet75

All Available from

THE BIBLE SABBATH ASSOCIATION
FAIRVIEW, OKLAHOMA 73737

(Continued from page 7)

of food. The Bible condemns gluttony just as strongly as drunkenness. Raise your own garden produce if possible and eat a large serving of raw vegetable salad at least once a day. Eat raw fruits daily. (It is best not to combine fruits and vegetables at the same meal.) Try to include enough bulk in your diet to insure good elimination. Unprocessed wheat bran is one of the best and cheapest foods for this purpose.

(b) Drink pure water. (Distilled water is best these days.) Natural, unsweetened, unpasteurized fruit juices are of course *naturally* distilled and good for us. If you drink milk, be sure it is certified raw milk. (Milk, when consumed by adults, is somewhat constipating and contributes to buildup of mucus in the system, although it is acceptable when consumed as "clabber" or cottage cheese.) Avoid as the plague the popular drinks, including tea, coffee, chocolate and cocoa pop, and all kinds of imitation fruit drinks (natural herb teas excepted).

(c) Be sure the air you breathe is as fresh as possible. Throw open the windows of your sleeping room.

(d) Get sufficient exercise every day.

(e) Don't neglect getting sufficient rest to maintain top condition.

3. Submission to God. When you have become a victim of one or more of the afflictions common to man because of violation of the above laws, submit yourself to your Creator for divine healing instead of resorting to the worldly physicians and their drug remedies. He is able and willing to

heal us (see 2 Chronicles 16:12, 13; Mark 5:25-34).

Fasting is a Bible-approved remedy which will work wonders in restoring tired and ailing bodies to health. A number of sacred writers and characters, including the Lord Jesus, practiced and recommended it (Matthew 17:23; Mark 9:29).

Much of the foregoing necessarily brief outline has stressed preventive methods. One would not dream of neglecting preparation for eternal life until the Lord returns, but many of us are most careless in the way we care for our bodies in this life. The Lord Jesus wants us to be healthy and to live long, useful lives now so that we will be fit subjects for His eternal kingdom, where sickness, sorrow, and affliction will not exist (3 John 2).

Dear brother, sister, I write these words because I believe you are vitally interested in health and in attaining a ripe old age relatively free of disease and the infirmity that is so prevalent among the elderly today. Based on 25 years of personal experience and study of this most important subject, I know that such a goal is within the reach of many people living today.

SUNDAY SINCE REFORMATION

(Continued from page 6)

seventh day from Creation to the resurrection; since then a seventh-part-of-time theory replaced it.

Much of the Puritan theory concerning Sabbath and Sunday may be found in the writings of Nicholas Bounde in a book entitled, *Sabbathum Veteris et Novi Testamentie*, or The Doctrine of the Sabbath Plainly Laid Forth and Soundly Proven, 1595. □

(To be continued)

BSA Receives Books From Romney Church

New Books contributed to the Bible Sabbath Association library by the ROMNEY CHURCH OF GOD, Cisco, Texas, are as follows:

New American Standard Bible

The New English Bible

The Jerusalem Bible

The New Testament from 26 Translations

The Holy Bible (Revised Standard Version)

Holy Bible (Lamsa Translation)

The New International Version (New Testament)

The New Testament in Modern English, J. B. Phillips

The New Testament (Vol. I) The Gospels and Acts of Apostles, Barclay

The Genesis Flood, Henry M. Morris and John C. Whitcomb, Jr.

The Flood, Alfred M. Rehwinkel

The Biblical Flood and the Ice Epoch, Donald Resly Patten

The Wonders of Creation, Alfred M. Rehwinkel

Why Not Creation? Walter E. Lammerts

After Its Kind, Byron Nelson

Science and Creation (A Handbook for Teachers), Henry M. Morris and others

Evidence That Demands a Verdict, (Vol. II), Josh McDowell

Scientific Studies in Special Creation, Walter E. Lammerts

The Harmony of Science and Scripture, Harry Rimmer

Heredity—A Study in Science and the Bible, William J. Tinkle

The Bible and Modern Science, Henry M. Morris

The Remarkable Birth of Planet Earth, Henry M. Morris

The Late Great Planet Earth, Hal Lindsey

The Coming Kingdom of Christ, John R. Rice

Eusebius' *Ecclesiastical History*

The Temple, Alfred Edersheim

The New Testament Documents—Are They Reliable? F. F. Bruce

None of These Diseases, S. I. McMillen, M.D.

Dare To Discipline, Dr. James Dobson

These books, as well as those listed in the November, 1975, issue, are available for thirty-day loan if borrower will pay postage both ways.



Conducted by Ruth Thomas

I am a law student at the University of San Diego and am interested personally in learning more about the various Sabbath-keeping churches and groups. I understand that you publish a directory of such organizations. Could I purchase one?

In addition, I would be interested in any other information that you have available on this topic. Do you publish a newsletter or magazine?

Thank you very much.

—R.H.Z., California

I greatly appreciated the good work you are doing through the BSA. I like the improvement in the SENTINEL. May our precious Lord bless and guide you.

—L. F. C., Washington

President Littrell Plans Ministerial School

President Terril D. Littrell visited Bob Jones University on February 12, where he and Dr. Walter Fremont talked at length about the lowering of academic standards, lack of moral and spiritual values, and many other questionable conditions that exist in the public schools today, and of the great need for more religiously oriented schools to be established in America.

President Littrell is reactivating the Ministerial Training School at Jerusalem Acres, Cleveland, Tennessee. This school, which will open in late summer, will offer a balanced program designed to develop strong character and leadership. The school will be transdenominational, co-educational, and interracial. It will be open to any student, whether desiring to train for the ministry or to become a better student of the Bible, as long as he or she is willing to conform to the standards and regulations of the institution.

The only requirements are to be a high school graduate, be a believer in the Messiah, and be willing to fit into the spirit of the institution. Any student should expect an atmosphere conducive to spiritual growth and development.

All perspective students wishing a college catalog should write to Bishop Terril D. Littrell, director, School of Ministry, Box 1207, Jerusalem Acres, Cleveland, Tennessee 37311.

THE PRESIDENT'S MESSAGE

(Continued from page 11)

Groups is available for \$3.50.

Or perhaps you would like to find

employment with Sabbath-keeping people, or a Christian companion, or a pastor for your church. Any correspondence you may have with our research and information department is held in the strictest of confidence. Nobody will call on you unless of course you request it.

- We make available field representatives in various parts of the U.S.A. and abroad for consultation and speaking engagements at churches and chapter meetings of the BSA.
- We make available a variety of literature dealing with the Sabbath subject. We will send you a sample copy of any of our tracts and booklets free. If you would like a complete list of our available tracts and booklets, we will be happy to send it on request.
- We provide a circulating library on Sabbatarian history going all the way back to apostolic times. (The borrower pays postage both ways.)
- We provide visual aid materials for home and BSA chapter study on the Sabbath subject.

The Bible Sabbath Association is *your* association. We cordially invite you to take advantage of the services that we offer, and recommend us to any of our relatives or friends who may be interested in knowing more about our ministry. So write today for any tracts, booklets, chapter information, and spiritual counsel we may be able to provide.

Yours for greater understanding,





Seventh Day BAPTIST General Conference

K. D. HURLEY
Executive Secretary

Tel. (201) 756-1325

510 Watchung Avenue
P. O. Box 968
Plainfield, N.J. 07061

April 22, 1976

On behalf of the Church of God (Seventh Day) and the Seventh Day Baptist General Conference we extend fraternal greetings to the Board of Directors of the Bible Sabbath Association as you meet in session at Nashville, Tennessee, May 29-30, 1976.

We are happy for the involvement of so many of our people in roles of leadership and support throughout the life of the Association; and we look forward to a continuation of cooperative work between our Churches and the Association as we seek to promote together the observance of God's Holy Day.

We believe that it is vital to the life and effective witness of the Association that it continue to operate as a non-sectarian, non-denominational organization in harmony with its stated purposes.

We feel that every effort should be made on the part of Associational officers and directors to insure the continuation of an organization that can truly represent all Sabbathkeepers on a non-denominational level.

Best wishes for a successful and inspirational session.

Elder Robert Coulter
General Conference Chairman
The Church of God (Seventh Day)

Dr. K. D. Hurley
Executive Secretary
Seventh Day Baptist General Conference

Elder Floyd Turner
Editor
The Bible Advocate

John D. Bevis
Editor
The Sabbath Recorder

CONSULTATION '76

Nashville, Tenn., May 29, 30, 1976



Bishop Somerville

Hear Bishop Robert S. Somerville of The Church of God, Jerusalem Acres, Cleveland, Tennessee, speak on "The Sabbath Day in Contemporary Culture."

Time: May 29-30, 1976

Place:

Hermitage Seventh-day Adventist Church

Located one block north of State Highway 45 between Old Hickory and Donelson. Look for location sign on right side of highway as you go toward Donelson. Highway 45 has an interchange with I-65 (Old Hickory exit).

Phone for information: (615) 847-5653

Schedule:

Sabbath Morning Worship:	11:00
Sabbath Afternoon Meeting:	2:00
Welcome Visitors	
Introduction of B.S.A. Officers	
Opening Remarks by President Littrell	
Introduction of Guest Speaker, Bishop Robert S. Somerville	
Panel Discussion Following Lecture	
Saturday Night Business Session:	7:30
Sunday Morning Business Session:	8:00
Dismissal:	12:00

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.

Services will be held for the Assembly of Yahweh in Fort Edward, N.Y. 12801, at 43 East St., Sabbaths at 10 a.m. for Sabbath School and 11 a.m. for preaching. All in the area who wish to attend are invited. Joseph A. Rosenberger is the pastor. Lillian Duell's home (same address) is open daily for prayer.

SCHOOL OF MINISTRY begins August 20, 1976, with a two-year college curriculum, offering an associate of science degree. The college is transdenominational,

coeducational, interracial, and fundamental. There are four Sabbath-keeping churches that students may attend in the city of Cleveland.

All prospective students should write immediately for free catalog to Director Terril D. Littrell, School of Ministry, Jerusalem Acres, Cleveland, Tennessee 37311.

I would like to hear from retired Sabbath keepers who are able to care for themselves—those who would like to live in the country, where we grow our own food and have the opportunity to improve our health. School of Survival and Christian Service, 14605 Bothell Way, Bothell, Wash. 98011.

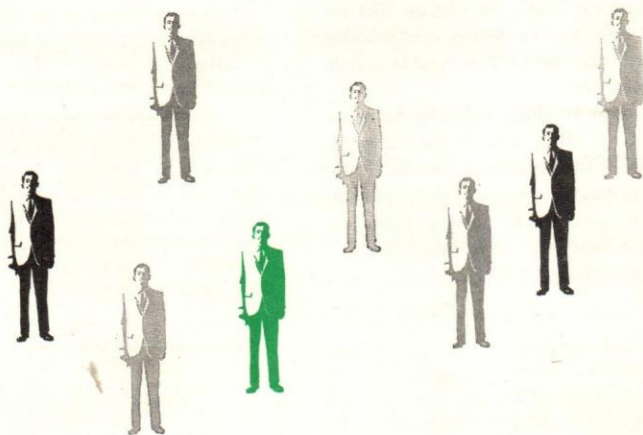
Now Available

The entire Bible (King James Version) is available on cassette tape from the BSA circulating library. You may borrow one tape at a time for a period of 30 days when you pay the postage both ways.

Let's keep it growing
for 200 more years.



FOCUS ON INDIVIDUALITY



If you think of yourself as an individual, and you are searching for creative applications of your specialized interests and knowledge in how to relate the Sabbath truth to contemporary society, we would like to hear from you!

As a Sabbath keeper you can make a contribution toward cracking the frontiers in "advanced light and understanding" of the Word of God in the religious community. Your individual talents, ideas and suggestions can be applied in the world-wide work of the Bible Sabbath Association International.

By becoming an active member of the BSA you will be uniting with other individuals who have a kindred spirit, and you will be helping to keep alive the spark of individualism that has made possible the uniqueness and greatness of this fellowship for over 30 years.

The only requirement for membership in the Bible Sabbath Association International is belief in Saturday, the seventh day of the week, as the Sabbath.

Enclose your \$10 for membership today.

THE BIBLE SABBATH ASSOCIATION

Fairview, Oklahoma 73737