

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

—Isaiah 21:6—

SEPTEMBER 1976

1976

THE
SABBATH
SENTINEL



THE SABBATH SENTINEL

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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.

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The Sabbath and Ben Franklin

RUSSELL HOLT

BENJAMIN FRANKLIN, printer, author, scientist, inventor, statesman, and practical joker, probably deserves as much credit as anyone that America has a 200th birthday to celebrate this bicentennial year.

Franklin's many achievements and abilities are widely recognized, but not many know that he kept the seventh-day Sabbath — for about three months. As a young man Franklin also determined not to eat meat, but this decision (like his Sabbath keeping) didn't last very

long. He apparently switched back and forth from a vegetarian diet quite often, once excusing himself for eating some fish with the thought that they in turn ate smaller fish!

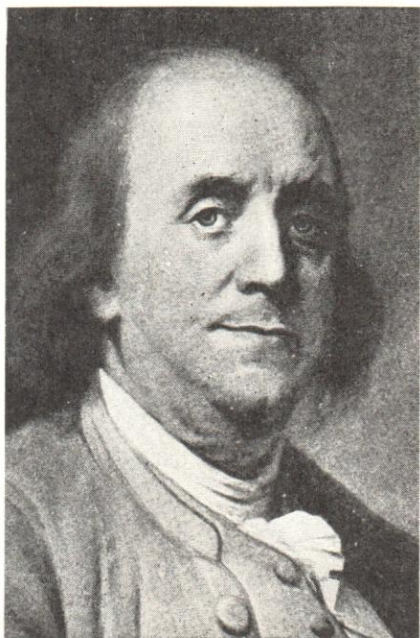
Franklin's three-month experience with keeping the Sabbath happened like this:

At eighteen years of age Ben worked for a haphazard printer named Keimer—an odd character it seems from Franklin's description. Keimer was a religious man who, although he belonged to no particular church, had collected a rather piecemeal assortment of religious beliefs here and there. His primary convictions included allowing his beard full growth (based on Leviticus 19:27) and keeping the seventh-day Sabbath.

After Franklin had repeatedly backed his employer into a corner during various discussions, Keimer became convinced of Ben's skills along these lines and suggested that they begin their own denomination in which Keimer would be the preacher while Franklin would take on all opponents and destroy their arguments.

For Keimer, keeping the

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Russell Holt is pastor of a Seventh-day Adventist Church in Phoenix, AZ. He is a former assistant editor of "These Times" magazine.

Why We Should Be "Sabbath Sentinels"

JOSEPH M. MCGUIRE

"Go, set a watchman, let him declare what he seeth" (Isaiah 21:6). "Go... teach... them to observe all things whatsoever I have commanded you" (Matthew 28:19,20).

SOMETIMES we hear the question asked why we Sabbatarian Christians put so much stress on the seventh-day Sabbath commandment. "Aren't they all of equal importance?" our Christian brethren and friends ask.

Yes, all of God's laws are important. Yes, indeed! Our Great Redeemer, Jesus Christ, declared, "Man... shall... live... by every word... of God" (Matthew 4:4). The apostle James declared, "For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all" (James 2:10, ASV). King David declared, "Thy word [or law] have I hid in mine heart, that I might not sin against thee" (Psalm 119:11).

Yes, dear reader, all of God's laws are important — so important, in fact, that to willfully, continually, rebelliously, disobey them (or even ONE of them) could cost the believer his crown of eternal life (see John 3:36, Hebrews 10:26, 27, ASV)! God's people must abide in ALL His commandments (see John 14:21; 2 John 9)!

The three main reasons I believe every Christian should be "Sabbath sentinels" and proclaim the seventh-day Sabbath with such vigor, emphasis, and special promotion are that this Fourth Commandment of God is the one chosen by Satan, our chief adversary, for special attack by his forces (see Daniel 7:25 and histories

of the Christian church); all the other nine of the Ten Words generally are upheld in Christian teaching — just the fourth is most often misrepresented and repudiated; and I believe that the willful breaking of God's Sabbath law is connected to the coming "mark of the beast" (or to the worship of the "image" of the beast) so often mentioned in the Book of Revelation (chapters 13, 14, 15, 16, 19, and 20) — and the Word says no one can be saved if he has the mark



of the beast!

Could not the supreme test of our love for Christ be our faithfully keeping ALL God's Commandments, including — and especially so — obedience to His Sabbath Commandment? Consider this profound statement: Someone said that if everyone everywhere (our children too!) would keep the Sabbath as Christ showed us how spiritually to keep it, sin would soon be stamped out from our world!

How should we be "Sabbath sentinels"? Above all, we should lovingly follow the example and words of Christ in Sabbath observance. What did He do on and say about the Sabbath? We read that He rested from common labor.

We never see Him engaging in unnecessary business transactions on this holy day. He did acts of mercy and kindness, He attended church (synagogue) to worship, and He promoted in numerous other ways the Lord's Day (Sabbath). The Lord Jesus kept this and all the other commandments perfectly (He "knew no sin" or "transgression of the law" — 2 Corinthians 5:21 and 1 John 3:4).

Yes, a careful study of the New Testament writings reveals the profound love Christ had for the Sabbath and for all God's other words of life and liberty! We, like Christ, should "magnify the law, and make it honourable" (Isaiah 42:21) before everybody if we truly love Christ (John 14:15)!

In our present day it is my strong belief that each Christian should get busy and present the seventh-day Sabbath truth to the universal church of God and to the world as never before! We must obey the words of Christ in the Great Commission (Matthew 28:19, 20), "teaching them...all things," and in Matthew 5:19, "do and teach" all the commandments, and the words of the heavenly angels in Revelation

14:6-12 as a solemn duty!

May each member of the universal church of God, the "bride of Christ," do his or her part to help present Christ's church as "not having spot, or wrinkle, or any such thing" to our Lord when He returns! And, dear reader, is not the violation of God's Sabbath truth one of the darkest spots and deepest wrinkles in His church today?

I would like to share some of the ways we in the Birmingham, Ala., area promulgate the Word of God, always giving needed stress to the Sabbath Commandment (we being "Sabbath sentinels"):

We have a functioning Bible Sabbath Association Birmingham area chapter, to which we invite all interested persons — fellow Sabbath-keeping brethren as well as the general public are urged to participate.

We have ordered hundreds of copies of the evangelistic monthly four-page popular magazine *Have a Good Day* (336 Gundersen Drive, Wheaton, Illinois 60187) to distribute; on the back of these issues we stamp the address of an excellent Bible correspondence course which the readers are urged to take by mail (this course includes the Sabbath truth). We continually hand out (sometimes mail) Scripturally-sound and well-written salvation and Sabbath-promotional literature of the Bible Sabbath Association and other sources whenever and wherever possible.

We have placed advertisements in local newspapers and over radio and television; these ads call the attention of the people to God's Fourth Commandment. We have placed a free copy of the Bible Sabbath Association-published book *Directory of Sabbath-observing Groups* (\$3.50; Fairview, OK 73737) in every major public and college library in the Birmingham area.

Sunday Sales and the Sabbath

THELMA TARBOX

AN EDITORIAL in the Providence *Journal-Bulletin* (May 22, 1976) states: "At the heart of the Sunday sales controversy is the theological argument that Sunday should be a day of rest."

Within this thought lies the tragedy of the Sunday sales mess! A tragedy because the Bible contains neither command nor example for a Sunday "rest"! Christian leaders are only half-right when they teach that Christianity gradually shifted its Sabbath to Sunday. The transfer was gradual, but it had a sudden beginning. The beginning came when Roman Emperor Constantine, by edict dated March 7, A.D. 321, forbade all but farm labor on "the venerable day of the Sun."

Resting on Sunday was something new for Christians. *The Interpreter's Dictionary of the Bible*, article Lord's Day, tells us: "For the early Christian, Sunday was a regular day of work, just as any other day. . . . It is from the required rest of the imperial edict that the tendency towards Sabbatarianism arose in the fourth and fifth centuries. In Ambrose (in Ps. 47) and Chrysostom (Homily 10 on Genesis) we have the first theologians to defend the Sunday relaxation from work on the basis of the Fourth Commandment. . . . Not until the Sixth Century Synod of Orleans (canon 28) is manual labor forbidden."

Fourth Century Christians called Saturday the Seventh Day=Sabbath, meaning rest. So deeply embedded was the habit of thinking of Saturday as Rest Day that the

term Sabbath "Up to the Eleventh Century never meant Sunday, but always Saturday." (*ibid.*)

It was Saturday, the seventh day, that Christ kept holy. It was on Saturday that His followers "rested according to the commandment." (Luke 23:56) Eventually Christians quarreled over the Sabbath; in the West it was observed as a fast, but the Eastern churches argued that the Sabbath was a feast day. Nevertheless, the Saturday Sabbath remained the only rest day for Christians until Constantine's Sunday edict.

Including a First Day rest was one of many changes Constantine brought to Christianity. In 313 he added Christianity to the Empire's legal religions, entitling the clergy to state-paid salaries. In 325 he called together over 300 bishops, hoping to settle the Arian controversy over the nature of Christ. By punishing the "losers," the Arians, with exile, and later changing his mind and restoring them to their bishoprics, Constantine precipitated a bloody church struggle.

Opposing bishops and councils of bishops sought the support of the various emperors who, long accustomed to the office of pontifex maximus (high priest of paganism) willingly assumed the prerogative of judging Christian doctrine. Using magistrates and soldiers to support their own theology, the emperors dethroned and enthroned bishops. Athanasius, the Trinitarian leader, was five times exiled (or escaped attacking soldiers), and

five times was "cleared" and restored to his see — not by a church council, but by unbaptized military despots. (Both Constantine and son Constantius were not baptized until dying, and then by Arian bishops.) Clergy and laity less fortunate than Athanasius were bound in chains, imprisoned, beaten so badly they died, were deprived of possessions, sent to the mines, or beheaded. Virgins were exposed to the fire!

See-sawing between Arian and Trinitarian, co-Emperors Theodosius and Gratian forced Arians and "heretics" underground. They also outlawed, in 382, the sun cults, then at their height of popularity (over 400 pagan temples in Rome) — the emperors deprived the cults of tax support, destroyed their temples, confiscated their lands and transferred the vestal virgin salaries to the postal service!

Those violent sixty-nine years between A.D. 313 when Christianity became legal, and A.D. 381 when the Emperor's "Christianity" became the only legal religion, explain why mainstream Christianity ceased observing the seventh-day Sabbath and substituted first day. The church Council of Laodicea, held late in the fourth century, reflected the effect of over fifty years of Sunday law enforcement and emperor domination. Canon 29 states: "Christians shall not Judaize and be idle on the Sabbath but shall work that day; but the Lord's day they shall especially honor, and, as being Christians, shall, if possible do no work on that day. If however, they are found Judaizing, they shall be shut out from Christ."

Canon 29 reveals that Christians are still honoring the Biblical seventh day. Church leaders, dependent upon government for their support, now associate Sabbath observance with "Judaizing." Not surprising, since

another of Constantine's legacies to the church was his October 18, 315, edict against the Jews in which he threatened anyone who joined "this abominable religion" would "receive deserved punishment." The "Christian" rulers continued Constantine's persecution, making it most desirable for Christians to forsake the seventh day for fear of being mistaken for Jews.

The Laodicean Council not only threatened Sabbathkeepers with

Some Christians still honored the Sabbath day in A.D. 381.

excommunication but decreed no work on Sunday, which they called Lord's Day. (No work, if possible.)

The name "Lord's Day" is the title that sun worshippers gave to the first day "in recognition of the Sun's Day as the Lordly Day (*kyriake hemera*) the beginning of the planetary week." (*Encyclopedia Americana*, article Sunday.)

Jesus warned that false prophets would enter the church (Matt. 24:11). Within 100 years, gentile converts, like all ancient pagans, directed their prayers towards the east, the rising of the sun god. Christ was soon called the true "Healing Sun." Excavations in Rome have unearthed a third century mosaic depicting Christ as the sun god, driving the sun chariot across the sky. Among the Christians the sun had become an image of Christ. It was inevitable that a service, honoring the sun god, would be continued in honor of Christ, the *sol salutis*.

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They go back a long way.

Sunday Laws in Great Britain

THE HISTORY of Sunday laws in Great Britain goes back to A.D. 693, when the first English Sunday law of which we have record was passed by Ina, king of the West Saxons. This law imposed a fine on anyone who worked on "the Lord's Day."

Various laws of like nature were passed in the subsequent centuries, including some that resulted from the Puritan revival of Sunday observance in the seventeenth and eighteenth centuries. What was known as "the Sabbatarian controversy" at this time centered around the issuing of the Book of Sports by King James I and King Charles I in 1618 and 1633.

Such legislation was repealed after the Restoration of 1660, but the matter was taken up again in 1677, and fines were again imposed on people who worked on Sunday. In 1690 Queen Mary tried to secure passage of laws to prohibit the employment of hackney carriages on Sunday and to empower constables to confiscate puddings being delivered on that day. This almost caused a riot, so they were discontinued.

Under Queen Anne in 1702 more strict laws were added — even to the extent of a law prohibiting the playing of dice and cards at home on Sundays. Medium-sized fines were imposed on those who broke the law.

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WORCHESTER CATHEDRAL
600 Years Old

*An unusual article by one who
attends church regularly—on Sunday.*

“Sunday Keeping”: Custom or Scripture?

DUANE ORTON

THE PURPOSE of this article is to try to cause church people to think — to reason — to be as open-minded in affairs of religion as in the case of machinery, air travel, automobile improvement, or medicine.

What about religion?

At least one prominent church plainly states that tradition and custom are equal with, and sometimes supersede, the Bible.

Ten or twenty years ago, such a thought would have been revolting to me. Now I ask, “Is this true? Is it true with us? Is the difference only that they admit it and we do not?”

I have long been familiar with the slogan, “Where the Bible speaks, we speak; where the Bible is silent, we are silent.” Like the medical professionals claim to do, let’s try an open-minded approach for improvement.

Is the slogan correct? Is it observed?

Is the Bible in our way? If so, should we discard what we choose?

Let’s start on something easy. We could treat Christmas and Easter separately, but both seem to have much in common, as to origin of date, etc. Both are big religious days. Both have heathen backgrounds. Both can be fully checked by encyclopedias and church histories. Both were unknown in first Christian century. The present Easter date, like Christmas, came from Rome. Good Friday, Lent, Maundy Thursday,

and Palm Sunday are much in the same category.

From my earliest days the one thing I recall — being taught at home and in church — was that Sunday is the Sabbath day. Here is my conclusion: If the seventh-day Sabbath was discarded and abandoned, the early apostles, as well as Christ and Paul, would have known about it. Certainly they would have plainly stated it. As it is, the seventh-day Sabbath continued — like a calm lake in a windless evening, not even a ripple.

I was taught that the day was officially changed at the crucifixion of Christ. Who in authority said so? Christ? No! Emphatically NO! Christ looked ahead to a Sabbath in the future. “But pray ye that your flight be not in the winter, neither on the sabbath day” (Matthew 24:20).

Did Paul change the date of the seventh-day Sabbath? No! Emphatically NO! Rather, Paul observed it (Acts 18:4). Paul taught the law and prophets (Acts 24:14; 25:8; 28:17). Paul had no authority to abolish or change Sabbath.

Did Billy Graham make the change? No, absolutely NO!

I quote from *Decision*, the official Billy Graham magazine (July, 1965, page 1), an article by Billy Graham:

“Sinai is shaking. Lightning is flashing, smoke clouds are billowing around the sacred mountain. God is speaking to Moses, and God’s finger is writing

in stone the Ten Commandments — ten laws, ten rules by which man is to live.

“These rules for successful living are for all people of all times. They have never been changed, amended, or revoked. They are not out of date for the purpose for which God gave them. They are for us today.”

Neither God, nor Christ; no Jew, no Seventh-day Adventist, or any Sabbath keeper ever stated it more plainly than Dr. Graham.

Carl McIntire, a well-known radio minister who proclaims to be a super-fundamentalist, repeats again and again the need to be governed by the Ten Commandments.

Now why don't these gentlemen of learning observe the only Bible Sabbath? Because of custom, tradition, and habit!

I feel that this is our greatest stumbling block. We read of an event or two in the New Testament on the first day of the week, then rush to that day — hook, line, and sinker! Why really! The early Christians met daily and broke bread from house to house (Acts 2:46). This had nothing at all to do with the weekly Sabbath — these are two different things. For example: a doctor prescribes an apple a day for me. At supper time someone sees me eating a pear and claims I am in violation. Absurd!

I have noticed elders as they offered prayer at Communion, speaking of Sunday as being the Sabbath. What Sabbath? A Sabbath of man! Sunday was never spoken of or thought of as the Sabbath during the early centuries of Christianity.

Some like to point out that John was in the Spirit on the Lord's day (Revelation 1:10). The Scriptures state that Christ is Lord of the Sabbath (Luke 6:5). This means Saturday as Lord's Day, Surely

there would be no point in Christ's claiming to be Lord of an about-to-be-abolished Sabbath.

One thing which to me is outstanding, and from conversation with other church people seems well recognized: All people whom I know who are keepers of the Bible Sabbath are excellent Bible students. They really know their Bible. They know why they observe the only weekly holy day observed in all the Old and New Testament.

Though I do not know all about Sabbath-keeping groups, I am familiar with Seventh-day Adventists and Seventh Day

Sabbath keepers are excellent Bible students

Church of God, and I feel safe in including the Seventh Day Baptists when I say that they are all good Bible students.

In many groups people are guided by denominational direction — with Bible far in the background. One would think that Churchianity supersedes Christianity.

A reader may ask, “Mr. Orton, why do you favor and express so much evidence for the Saturday Sabbath and yet attend church every Sunday?”

Without doubt this is a good question, and it deserves an answer. One reason is to keep a long, perfect record of attendance intact. I long ago resolved to keep it going until I had a good reason to miss services.

Another reason is that I most certainly see no harm in attending church on any day of the week. A two-day weekend is much to my liking. At 60 years of age, perhaps one should slow down. There are

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Revolutionary War Patriot Honored



At the dedication service for William and Elizabeth Davis, the United States Government Monument, DAR Marker and Flag, and the original 1845 sandstone monuments are observed by their descendants.

The first United States Government monument honoring an American Revolution War patriot to be placed in the Salem, W. Va., Seventh Day Baptist Church Cemetery was recently erected at the gravesite of William Davis ("Greenbrier Billy") and his wife, Elizabeth Johnson Davis. The United States Government white marble monument, the two original sandstone monuments of 1845, and a Daughters of the American Revolution emblematic marker and flag were dedicated at the cemetery May 31. The dedication service

made it possible to register the monument with the National DAR office in Washington, D.C.

William Davis, Jr., was born in Freehold, Monmouth County, March 21, 1758, a son of Captain Thomas William Davis, who also served in the American Revolution, and Tacy Candall Davis. William Davis, Jr., was the fourth generation grandson of William Davis, who came as an immigrant from Glamorganshire, Wales, in 1684, to join William Penn's colony at Philadelphia. William Davis, Jr. married Elizabeth Johnson at

Shrewsbury about 1780.

William Davis, Jr. enlisted at the age of 18 in the American Revolution, and served as a private with the New Jersey troops, serving in the Battles of Germantown and Monmouth. Much of the time he was engaged in scouting and guarding the sea coast near Tinton Falls. After the American Revolution, he and his wife moved to Pennsylvania, then came to Harrison County, Virginia, now West Virginia. His certificate for a pension at the rate of \$63.33 per annum was issued July 18, 1833.

When "Greenbrier Billy" Davis came to the New Salem area in May, 1792, he was known as William Davis. He and his wife, Elizabeth Johnson Davis, and four children were with about 40 families who emigrated from Shrewsbury, New Jersey, and located in New Salem, Virginia, later called Salem, West Virginia. William Davis located on Greenbrier Run near Salem after 1800, hence, his nickname "Greenbrier Billy," since there were several William Davises.

"Greenbrier Billy" was a member of the Salem Seventh Day Baptist log meeting house that was built in 1792, approximately where the Salem Seventh Day Baptist brick church stands today. He continued his membership at this church as well as his other affiliations in the Salem area until his death in 1845. When the town of New Salem, Virginia, was chartered by the Virginia Assembly December, 1794, he was named one of the trustees of the town. The Reverend Peter Davis, a son, became pastor the Salem Seventh Day Baptist Church in 1823. There are sixth and seventh generation grandchildren of "Greenbrier Billy" and Elizabeth Johnson Davis living in Salem and the immediate vicinity at the present time.



Conducted By Ruth Thomas

I like the new look of the *Sentinel* resulting from recent changes to offset printing and photocomposition. The entire staff should be recommended for being alert to the need for adopting such innovations that help to better fulfill the objectives of the association.

The increased impact of the *Sentinel* in other ways is noted also as exemplified by the president's message in the March 1976 issue, entitled, "Ecumenism, A Challenge." I for one have been focusing my attention on the false aspects of ecumenism. Thank you for your presentation of the very enlightening positive outlook which you call true ecumenism. It behooves every discerning reader to take a very objective look at what you have written on this important subject.

—Michael Rabatin
Huntsville, AL

The article on "Ecumenism, A Challenge" is excellent. We think the National Council of Churches and the World Council of Churches are evil ecumenism and the Bible Sabbath Association true ecumenism.

—C. W. G.

May I offer a few suggestions, if you please. The *Sentinel* is very useful and informative. If the issue

is made a little larger in size and in pages to accept for publication the denominational Sabbath writers' articles, it will be still more useful and will be welcomed by all the readers internationally. And I think it will be more progressive, too. We request you to kindly pray for our efforts here, as we pray for you.

—Rev. B. John V. Raq
S. D. B. Conference of India

I wish to renew my subscription to *The Sabbath Sentinel*. I would not be without it.

—Harry Werbayne Taylor
Professor of English
Andrews University
Berrien Springs, MI

I would appreciate your sending us your magazine.

—Rev. Dou Lowers
Outreach for Christ, Inc.
Fort Payne, AL 35967

Your new tracts on Protestant and Catholic confessions are the best we've seen on the subject. I would like one dozen of each.

—E.M., MO

Your information, especially on the Sabbath, has been most enlightening. I would also like *The Law of God* and *The Bible Truth About Salvation by Grace*. One dozen each, plus one copy sample of everything else you have. May the Lord bless your work.

—B.F., Hawaii

May I commend the great work of the Bible Sabbath Association International. I am appreciative of your labors and sacrifices as editor of *The Sabbath Sentinel*.

Having first-hand experience, I am conscious of the work load

involved. Your editorial notes also contain expressions of wisdom which have been an inspiration to me. [*Editor's note: Thank you.*]

I am confident that the nonsectarian approach of the Bible Sabbath Association to the overspread of the Sabbath truth will sustain lines of communication that may otherwise be impossible.

We of The Church of God at Jerusalem Acres are in prayerful support of the great work. May God bless you is my sincere prayer.

—Bishop Robert S. Somerville
Tennessee

The Sabbath Sentinel is getting better all the time. Our assembly gets extra copies each month for distribution in our outreach efforts. Thanks for your dedicated work.

—Elder Warren Ziegler
Philadelphia, PA

I never knew there were so many wonderful Sabbath-keeping people until my son Henry Beatty, assistant pastor of the Sunset Hills Evangelistic Center in Mobile, Alabama, acquainted me with *The Sabbath Sentinel*. When I read the *Sentinel*, I can feel the outpouring of His love, and my cup runneth over. Thank you, Jesus, for your countless blessings.

—E. M. B.
Indiana

Please advise me of the cost of *The Sabbath Sentinel*.

—Pastor Stanley C. West
Seventh-day Adventist Church
Roseville, CA 95678
See page 2 for rates.

We enjoy The Sabbath Sentinel and read it from cover to cover. Enclosed find renewal subscription.

—B.K., Iowa

THE
PRESIDENT'S
MESSAGE



How Is Your Attitude?

How is your attitude toward those who may differ with you theologically? Are you tolerant or prejudiced? Chances are that a good many people are prejudiced and don't realize it; they cling tenaciously to their prejudices through thick and thin. Their sense of worth seems to be maintained by debasing others. Such people feel safe only on an island with others of their own kind.

Prejudiced thinking is categorical: "in-groups" are good, "out-groups" are bad. Many lives are organized in such a manner; their economy is one restricted in human relations, and such lives are not easily recentered. This prejudiced thinking has such a profound functional significance for such individuals that no amount of preaching, exhortation, knowledge, or argument is likely to change them.

Just as prejudice is learned, it must be unlearned. One of the best ways to unlearn prejudice is to increase your personal contact with people who don't believe as you do. However, contact alone is not sufficient; that contact must lead to common action in pursuit of common ends. Prejudice tends to diminish whenever members of

different groups meet on terms of equal status in pursuit of common objectives.

The Bible Sabbath Association is making a bold advance in the deliberate formation of a pluralistic organization with wide variance of denominational backgrounds which in themselves are divided into regional backgrounds, life styles, and ethnic origins as well as educational, theological, economic, and class differences for the express purpose of recentering attitudes of individuals and groups, promoting love, goodwill, and understanding among all Sabbatarians for the advancement of the Sabbath cause.

In many religious organizations this form of mutuality does not occur. Instead they promote self-righteousness, bigotry, and prejudice against other groups which do not interpret the Scriptures the same as they. Our program is not likely to be effective with bigots whose character-structure is so inaccessible that it demands the exclusion of "out-groups" as a condition of life.

It is reasonable to expect that our efforts will have some upsetting effects. Learning new attitudes may be most uncomfortable for many. Some wedges have been driven so deeply that they may never be withdrawn with some, but at least they have a chance of recentering their outlook in a more tolerant manner. Occasionally there may be a "boomerang effect." Our efforts may serve only to stiffen opposition in defense of existing attitudes or offer some unintended support for their hostile opinions. The existence of countertides does not mean that there are no lawful currents in human relations.

To be sure, there may be the ever present danger that our program is not completely understood in some circles. In that event all one has to do is secure a copy of our recently

revised Constitution and By-Laws, which will explain in detail our goals and objectives as an interdenominational organization.

*The Bible Sabbath Association offers information and experience within a framework that will allow each individual to maintain his system of affection while he learns to enlarge it. By coming into contact and by having friendly relations with believers in other groups, he may learn that neither his self-esteem nor his attachments are threatened by his neighbors. Rather, he may learn that his own security and self-respect are strengthened when his human relations are improved. He can even learn that his particular philosophy will succeed only when it ceases its condescension toward others who view things somewhat differently. In short, for permanent, long-run results, we must all be led to see that we have much to gain in terms of

security and happiness by inviting more people into our circle.

Since the very essence of prejudice is fallacious categorization concerning the alleged attributes of a group as a whole, prejudice will tend to disappear as we view others as individual persons. As we actually mingle with "out-groups," we shall learn the basic lesson of individualization.

Relatively few people are in the precise frame of mind to admit their prejudices and to wish to correct them immediately. A person's pre-existing pride or his pre-existing circles of affection and affiliation may lead him to resist any influence that may challenge these ego-centered motives. Only those who are aware of and ashamed of their prejudices are well on the road to eliminating them.

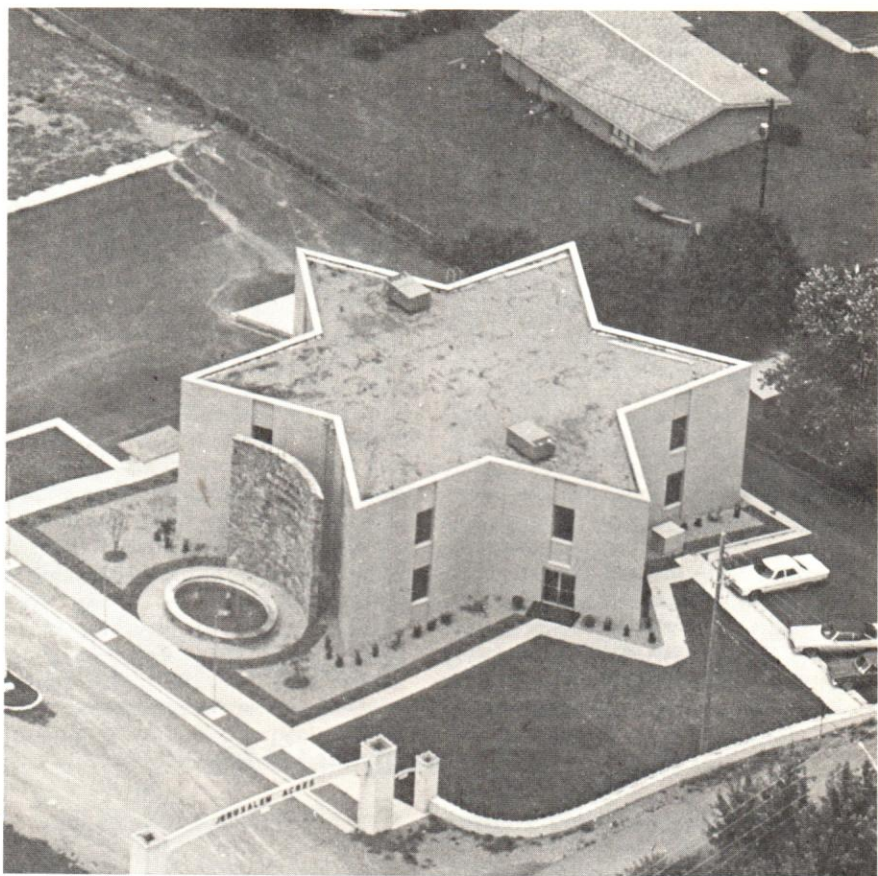
Herbert Littrell

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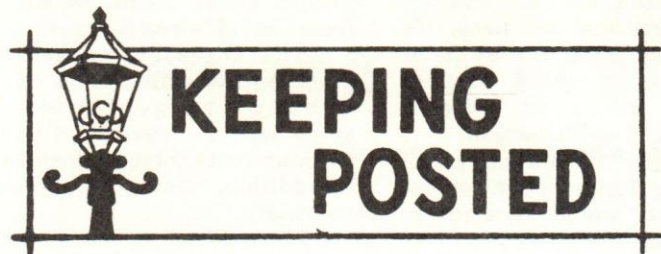
THE BIBLE SABBATH ASSOCIATION
FAIRVIEW, OKLAHOMA 73737



The Sabbath Sentinel Has New Printers

Beginning with this issue of **THE SABBATH SENTINEL**, the printing will be done by Church Publishing Company, Jerusalem Acres, Cleveland, Tennessee. The \$300,000 "Star of David" structure contains over 12,000 square feet of floor space on three floors and houses the complete publishing

operations of The Church of God, including offices of the executive staff, the editorial staff of the Church's monthly publication, *The Vision Speaks*, the youth department, and the communications department, together with a modern book store and the printing operations of the church.



KEEPING POSTED

Church of God (Seventh Day) Holds Seminar

From July 11 through July 16 the Church of God held a ministerial seminar in Salem, W. Va.

Elder Albert Javorek, one of the apostles, of Cleveland, Ohio, was the moderator during the Bible studies and discussions. Other ministers in attendance were Apostle Emmanuel John from the island of Grenada, West Indies, and Apostle Ethelbert C. Roach from the Republic of Panama. There were other ministers from Cleveland, Ohio, and an elder from Texas.

The Church of God has its world headquarters in Salem, where the work is coordinated through the publishing house. Some of the Bible subjects covered by the ministers were tithing in the old and new testaments, the prophecies of Daniel and Revelation; the partaking of the Lord's Supper; marriage, divorce and remarriage; and the body, soul, and spirit.

Those who attended from other countries enjoyed the atmosphere in Salem.

New Sunday Law

After 15 years of trying and failing, the Rhode Island General Assembly approved legislation on May 21 that would greatly ease restrictions on Sunday retail sales. Governor Noel had earlier promised to sign it into law.

The measure is intended to let

small retail stores, except those selling liquor, open on all Sundays and holidays. It would allow larger retail stores, except package liquor stores, to open only on the Sundays between Thanksgiving and Christmas.

The bill, a compromise hammered out by General Assembly Democratic leaders and approved on May 12 by the Senate, was approved by the House after a long debate.

The bill's future seemed bleak until the House Labor Committee deleted the provision that would allow large retailers to open on the Sundays between Thanksgiving and Christmas. Democratic leaders told Labor Committee members that the Senate would not accept such an amendment.

State representatives adopted an amendment proposed by Rep. William A. Babin, Jr., a deputy majority leader, that restored the original bill's Senate language permitting larger stores to open on those few Sundays. That floor amendment enabled the House to give final legislative passage and send it to the governor's desk.

In urging that the original language of the Senate-approved measure be restored, Babin declared, "This is the most important part of the bill. The people of the state are asking for this."

Rep. Thomas A. Lamb declared that letting the big stores open on the Sundays during the Christmas

shopping season will cut sharply into small retailers' business. He said merchants told him that about 27½ percent of their annual business is transacted between Thanksgiving and Christmas.

Rep. James F. Mahoney felt that restoring Sunday openings for large retailers "would be a severe blow to the small retailer."

Babin replied, however, that "our main concern should be for the people of our state." They want Sunday openings, he said.

Rep. A. G. Garabedian said that the proposed legislation would not really protect smaller stores because larger retailers will find ways to circumvent its restrictions.

Rep. Ernest C. Torres declared that the measure is more difficult to understand and would be harder to enforce than the existing law, which permits the sale on Sundays of only those items specified in the statute.

Torres and others attacked a provision that would allow smaller retailers, except those selling liquor, to open on all Sundays and holidays if the average aggregate number of hours worked by all their employes in normal work days does not exceed 80 hours. To be licensed for year-round Sunday openings, such stores would have to prove to their local licensing authority that the average aggregate daily hours worked by their employes did not exceed 80 hours in the preceding three months.

Torres asked how the police could determine that retailers were violating the law.

He tried to amend that section to permit Sunday openings year-round by stores that employed five or fewer persons, including the proprietor and members of his family, on any work shift, instead of the 80-hour-a-day criterion. But his move was rejected.

Restaurants, bakeries, delicatessens, ice cream shops, and

garden shops would be exempted from the bill's restrictions.

The measure would require other retail stores that open on Sundays to guarantee their employees at least four hours of work and pay them time and a half. In addition, Sunday work would be voluntary.

Local licensing boards would be empowered to suspend or revoke a Sunday sales license at any time they believed provisions of the law were being violated. If cities and towns failed to enforce the law, the attorney general could step in to do it. He could seek court injunctions to stop violations.

Another key aspect of the measure would sharply increase the fine for violators. Current law sets fines of at least \$10 and up to \$100 for violations. The new law would impose fines of up to \$500 for a first offense and up to \$1,000 for each subsequent offense. These fines would be imposed against store managers, owners or corporate officials.

Clerks and cashiers would not be subject to arrest.

NOTICIA

El Centinela del Sabado está ahora obtenible en español.

Misioneros y pastores que estan en contacto con los que hablan español están solicitando a ordenar copias para distribución. Una contribución voluntariedad asistir en las expensas está apreciado.

El Centinela del Sabado es publicado trimestramente.

Speaking to Youth

LINDA WEHMEYER

ARE we relying on Christ (Yahshua) or on ourselves? "Trust in the Lord [Yahweh] with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord [Yahweh], and depart from evil" (Proverbs 3:5-7).

These verses should make us stop and consider whom we rely on. Too often we tend to rely on ourselves when Yahweh has such a better way. For instance, recently I felt that Yahweh was going to supply a blouse that I thought that I really needed. He had supplied the fabric that I needed for a skirt and hat. So I thought that since He had supplied both a hat and a skirt, He would also supply the blouse. But He had different ideas. I really felt that the blouse would be at a place where I could afford to purchase it; but there was no blouse to be found.

Now this hit me kind of hard, but when I sat down and thought about it, I saw that He was trying to teach me patience. I know that this is an area in my life that needs much work, so I realized that He had my best interest in mind. Two months ago I would have let this incident bother me so much that I would have given up immediately and said that it was a bad idea to begin a silly project. But, praise the Lord (Yahweh), today things are different. Now I try to be yielded to His leading and guidance, so I shall recognize things in His time.

He taught me a good lesson in relying on Him. I know when He decides that I need that blouse, He will allow me to have it. So until that time I must rely on Him and not on my own way of working things out. So I hope we can see from the verses and illustration above that we must rely on Yahweh and not on ourselves. We must put Him first in everything and allow Him the time needed to direct us in the right paths. We shall learn not to be conceited in how much we think we know, but instead we shall learn to trust and reverence Him and to turn our backs on all that is evil.

Now let us consider another question: Are we serving the Savior or our own selfish desires? "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether sin unto death, or of obedience unto righteousness?" (Romans 6:16). I hope we can see in this verse that we have the choice in deciding whom we want to serve. We can choose sin, which brings death or we can choose obedience which brings pardon. To whomever we decide to offer ourselves as a living sacrifice, we become slaves to. There is a much more abundant life awaiting those who will yield themselves to Christ (Yahshua) and die to their own selfish desires.

In Galatians 2:20 we see how we are expected to die to self: "I am crucified with Christ [Yahshua]; nevertheless I live; yet not I, but Christ [Yahshua] liveth in me: and

the life which I now live in the flesh I live by the faith of the Son of God [Yahweh], who loved me, and gave himself for me." We can see in this verse that when we surrender our will to the Savior, we are no longer living with only selfish motives in mind. If we are willing to be crucified with Christ (Yahshua), we shall have new power to live a life that is rich and full.

An important thing for us to keep in mind is that if we really have something, we shall exhibit it, and if we do not exhibit it, then do we really have anything?

The world is watching our every move to see if the things we are exhibiting are in agreement with the things that we say and believe. They are judging our every move, just looking for an opening to call us hypocrites so they can accuse us of bringing shame to the name of the One we claim to serve.

So we need to be sure what our purpose in life is. I hope each and every one of you considers the glorification of Yahweh as the main purpose for your life. Let's consider just what glorification of Yahweh is. We are made to reflect His glory. So we must think for a moment of a mirror. Isn't it to reflect our image to us? Then it seems that we must learn to be mirrors for Yahweh so that we can be His reflection to those around us.

Our lives should basically be a continual utterance of "Thank you, Lord (Yahweh)." "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus [Yahshua the Messiah], giving thanks to God [Yahweh] in Christ Jesus [Yahshua the Messiah] concerning you" (1 Thessalonians 5:18).

In these two verses I think we can see the importance of giving thanks for everything and in everything, no matter how we feel things are going. When we come to this point in our lives where we can

thank Yahweh no matter what the circumstances, then we are beginning to see what it means to be crucified to self as spoken of in Galatians 2:20. This crucifying of self is important if we are ever going to become serious in our walk with our Savior. *The fullness of life is the emptiness of self.*

SUNDAY LAWS

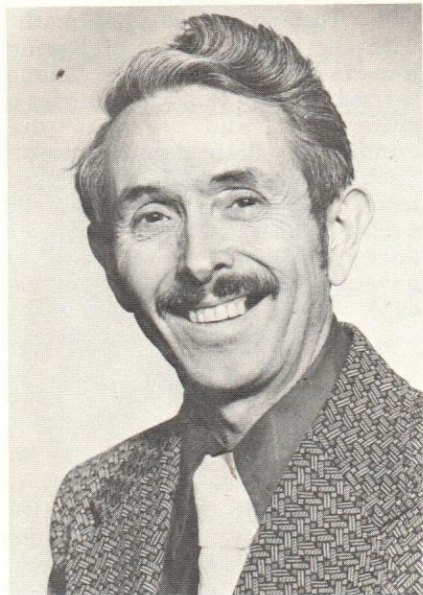
(Continued from page 8)

With the rise of Methodism during the eighteenth century, fairly strict acts came into force, particularly the Sunday Observance Act of 1781. This act, still in force, regulates the opening of places of amusement on Sunday. Various acts were passed by Parliament during the nineteenth century regulating work and places of amusement on Sunday.

During recent years the tendency has been to relax Sunday laws. In 1932 Parliament passed the Sunday Entertainment Act, which allowed musical entertainments and the opening of museums and places of such nature on Sundays. Since 1950 Sunday acts have mainly concerned shops and the regulation of business on Sundays.

The strictest laws in the British Empire were those of the Puritans in the American colonies. Unnecessary work or traveling on Sunday could be punished by a fine, or — if "presumptuous" — by death. No walking or running was allowed, except to church. Even cooking and bedmaking were prohibited. It is possible that the Puritans in England would have liked such laws, but they were opposed by the Stewarts, who modified them to a great extent.

Let's Get Acquainted



Allen R. Babcock was born January 12, 1922, to Earl and Edna Babcock near Exeland, Wis.

The family moved to Detroit, Mich., in 1924 and remained there, where they were faithful members of the Seventh Day Baptist Church for nine years. Allen was baptized into that faith at age eleven by Elder Wilbert Davis.

In 1935 the Babcock family, now consisting of five children, moved to central Nebraska, where they placed their membership in the North Loup Seventh Day Baptist Church.

Allen served in the U. S. Navy for four years, twenty months of which were spent in the South Pacific.

In 1946 he returned home to Nebraska and was married in 1948 to Merna Van Horn, whose family had been long-time members of the S. D. B. denomination. The young couple made their home in Iowa, where Allen attended Palmer

Chiropractic College.

Upon graduation they lived in Missouri, where they reared their four children. The Babcocks have lived in Eldorado Springs, Mo., since 1951. Dr. Babcock maintains a chiropractic office in that town.

The Babcocks are members of The Church of God with world headquarters in Cleveland, Tenn. They are active in local church functions at The Church of God at Eldorado Springs, Mo. Their son Roger is the pastor.

He has been a member of the BSA board of directions since 1970, and was elected in 1976 as second vice-president of our fellowship. His articles on health, which appear regularly in THE SABBATH SENTINEL, are rated as one of the most popular columns by our readership.

Dr. Babcock is . . . a man of high moral character and humility.

BENJAMIN FRANKLIN

(Continued from page 3)

Sabbath and refraining from shaving formed the essential points in the new religion. Neither of these appealed to young Franklin; however, he agreed to them at last if his employer would add a vegetarian diet to the list of beliefs.

It seems that Ben entered into the idea simply as a joke. Keimer was a great glutton, and Franklin anticipated amusement in seeing him go hungry on a vegetarian diet. However, for three months the men followed their agreement until Keimer could stand it no longer. The end came when he ordered a whole roast pig and eagerly devoured the entire animal at one sitting!

Presumably, Franklin's Sabbath keeping ended at the same time.

SUNDAY SALES

(Continued from page 7)

About A.D. 150 Justin, a converted pagan who did much to fuse Christianity and paganism, provided the first indisputable reference to regular Sunday services — probably at sunrise, as Sunday was “an ordinary workday.” Justin, like other Church Fathers, was skilled at justifying pagan practices too popular to be eliminated. He wrote: “We all hold this common gathering on Sun’s day, since it is the first day on which God transforming darkness and matter made the universe and Jesus Christ . . . rose from the dead. . . .” (note the similarity between this and the pagan reasons for honoring Sun’s Day.)

For New Testament Christians, however, worshipping together and preaching was a daily occurrence. (Acts 2:46; 17:17) The Fourth Commandment distinctive is a blessed day of refreshing rest from tiring weekly tasks — God’s gift of holy time when everyone is free to gather together for spiritual renewal through worship. After A.D. 150 worship services were regularly held on both Saturday and Sunday, even though Sunday was a work day, and not associated with the Fourth Commandment in any way.

Despite 1,655 years of Sunday legislation with penalties of fines, beatings, imprisonment, and death, there have always been Christians who chose to follow Christ’s example in keeping holy the seventh day made holy by the Creator. The first colonial purchasers of land in the Westerly-Chariho area of Rhode Island were Seventh Day Baptists. Out of grateful hearts these people have voluntarily remembered the Sabbath day. Neither coercion nor protection from government has marked their Saturday observance.

Sunday laws are a misguided attempt to fashion first day into an Old Testament-type “Sabbath” with the added cruelty of Roman imperialism. The Rhode Island revised Sunday Sales law carries a stiffer fine and is more discriminatory than its predecessor. Such legislation should be stricken from the books of a pluralistic society. Citizens ought to be accountable to God, not to government, for their choice of rest day!

SUNDAY KEEPING

(Continued from page 10)

always mail and books to read. We read in the New Testament of meetings on Sunday, also gatherings daily. Really, I enjoy church services. Only a few weeks ago while working in the field on Sunday — right during church hours too — I thought of ten churches I’d like to have been attending. In all, I count 85 different churches I have attended.

Most certainly I feel not guilty at working on Sunday. I have heard Sunday-observing preachers condemn farmers for working on Sunday.

not prohibited in the Scriptures. Nor was the Saturday Sabbath changed to Sunday in Scriptures, as some would have us believe. Sunday observing is human tradition and custom and is not scriptural.

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.

Who's Who In the Sabbath World



Coleridge Dunbar Henri

Coleridge Dunbar Henri, born in 1912 in Clarendon, Arkansas, is general vice-president, General Conference of Seventh-day Adventists. He received his Th.B. from Atlantic Union College, South Lancaster, Mass., in 1941 and his M.A. from Andrews University, Berrien Springs, Mich., in 1965.

He was ordained a Seventh-day Adventist minister in Detroit, Mich., in 1945. Since then he has served as a pastor in Gary, Ind.; a pastor and district leader for the Liberian mission of Seventh-day Adventists; principal, Konola Academy, Liberia; president, Liberian mission of Seventh-day Adventists; secretary of the ministerial association and evangelist, West Africal Union Mission of Seventh-day Adventists, Accra, Ghana; editor of the *West African Advent Messenger*; pastor, South Atlantic Conference of Seventh-day Adventists; secretary

of the educational and youth departments, South Atlantic Conference of Seventh-day Adventists, Atlanta, Georgia; pastor in Atlanta; and president, East African Union of Seventh-day Adventists, Nairobi, Kenya.

Pastor Henri was knighted by His Excellency Dr. William V. S. Tubman as Knight Commander of the Liberian Order of Human Redemption.

He married Lorraine Delores Davis at Saint Louis, Missouri, in 1943. They have three children: Burdetta Leona, Patricia Elaine, and Coleridge Dunbar, II.

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.

Special invitation — Come, let us study our Bible together and fellowship and worship the Lord. Sabbath service each Saturday at 11 a.m., 680 Kurt Drive, SW, Marietta, GA 30060. All are welcome. J. Garfield Smith, pastor.

I am a good-looking Christian bachelor, age 26, seeking correspondence with a serious marriage-minded lady. She should be mature, open, spiritually minded, and previously unmarried. Also, the work of the Master should be first in her life. Please send a photo. Contact Gary Lee Cooper, 116 S.E. Wall, Des Moines, IA 50315.



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