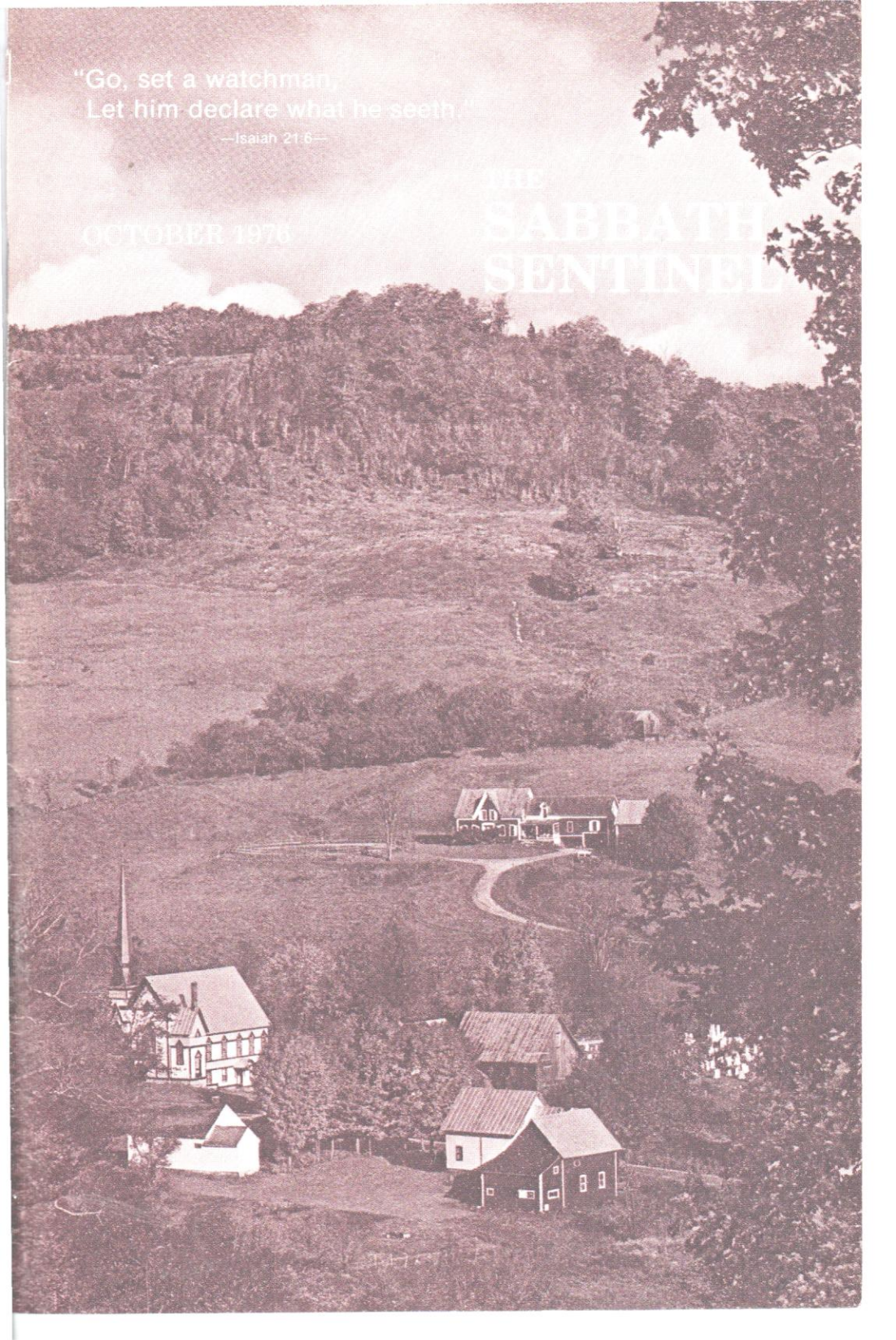


"Go, set a watchman,
Let him declare what he seeth."

—Isaiah 21:6—

OCTOBER 1976

THE SABBATH SENTINEL



THE SABBATH SENTINEL

EDITOR: Eugene Lincoln; **MANAGING EDITOR:** Joseph M. McGuire; **Contributing editors:** Dr. Allen Babcock, Mrs. Ruth Thomas, Luke Boyd, Linda Wehmeyer.

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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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What'll We Do on the Sabbath?

LINDA WEYMEYER

JESUS (Yahshua) fulfilled the Sabbath and brought it into perfection. He did not change the day nor the date, but He did change the order of the Sabbath. We read in Matthew 22:28-30, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

We are to rest from the works of the flesh. In Hebrews 4:10 we read, "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Christ is our rest; in other words He is our Sabbath. This does in no way do away with the day. "There remaineth therefore a rest to the people of God" (Hebrews 4:9).

We enter into a covenant relationship with Christ (Yahshua) according to Hebrews 4:5: "And in this place again, If they shall enter into my rest." There is freedom from the strict requirements of the Old Testament Sabbath. The New Testament Sabbath should be a joyous experience deep within our spirits, not a dull day when nothing can be done. The Sabbath is not only a time to praise, worship, and adore our heavenly Father but it is also a time to do good. It is a time to testify of the great blessings Yahweh has so mercifully bestowed upon us. Our sharing with others the trials and tests we have been brought through

can lift others up just at the time they need it the most.

For example, Jane and Joyce were visiting. Jane said she was having so many trials that she did not know what to do next. Joyce asked her what seemed to be the biggest problem. Jane said that it was her mother. Her mother would not give Jane certain privileges that Jane thought she was old enough to have. Joyce saw an opportunity to share an experience that she had been through only a short time before with her mother. Joyce told Jane how her mother had said that Joyce would understand why she could not do certain things when she grows closer to her heavenly Father. Joyce said that her mother had told her to pray for guidance for the situation. As Joyce shared how the Lord worked out things for her, Jane began to realize that she was going through what Joyce had already gone through. By the time Joyce had finished sharing this experience with Jane, Jane was willing to listen to her mother and give her another chance. Jane learned that our Heavenly Father can use mothers to show us what is right for us, especially when we want immediately to have our selfish way and not wait on our heavenly Father's timing.

The Sabbath is not a time for our own pleasure, in the sense that we should have our pleasure totally in our Heavenly Father. We should

(Continued on page 15)

Meet These Significant Sabbathkeepers

EUGENE LINCOLN

PERHAPS you have often felt that you as a Sabbathkeeper are rather unimportant in the world. You may feel out of place and think that you are only part of an insignificant group of people.

But that is not so. All Sabbathkeepers are significant. In fact, the very word *significant* comes from *sign*, and the Sabbath is a sign between man and his Creator. Let's meet a few significant Sabbathkeepers in history:

A Sabbathkeeper served as physician to British royalty.

Dr. Peter Chamberlen was physician to King James I and Queen Ann, Charles I and Queen Mary, and Charles II and Queen Katherine. He lived during the seventeenth century. The inscription on his tomb says, in the language of that time, that he kept "ye 7th day for ye Saboth."

The first Christian Sabbathkeeper in the New World arrived in 1664.

Stephen Mumford, an English Seventh Day Baptist, arrived in Newport, Rhode Island Colony, only forty-four years after the Pilgrims had come to the New World. At first he attended the Sunday-observing Baptist congregation. But as he spread his belief about the Sabbath to others and some of them accepted it, the Sabbathkeeping group soon formed their own church. The restored church is still open to visitors.

Benjamin Franklin at one time kept the Sabbath.

That's right. Benjamin and a printer associate named Keimer once decided to form a new denomination. When they began to plan its beliefs, Keimer insisted that it should promote the seventh day as the Sabbath. Franklin felt that the members should be vegetarians. Franklin didn't care too much for the Sabbath belief, nor did Keimer think highly of being a vegetarian, but to promote unity both of these beliefs were included.

The new church soon broke up, with its original membership of two unchanged. For a more complete account of this, read Benjamin Franklin's *Autobiography*. Incidentally, the whole *Autobiography* is interesting reading for young people, even today.

A Sabbathkeeper compiled the first modern English dictionary.

Maybe you have heard that Samuel Johnson made the first English dictionary. Don't you believe it! Nathan Bailey, a member of the Seventh Day Baptist Church, is the true "father of the English dictionary." His was published in 1721, thirty-four years before Johnson's more famous one. In fact, Johnson got many ideas from that earlier one which he included in his dictionary.

A Sabbathkeeper was a chairman of the Continental Congress and would have signed the Declaration of Independence, but—

Sam Ward from Rhode Island,
(Continued on page 16)

“The Disciples Came Together to Break Bread”

OLE E. FLASKERUD, former BSA President

AND UPON the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight” (Acts 20:7).

In the frantic attempt to find some statement in Scripture which might justify their rejection of the Sabbath Commandment of Yahweh, Sunday-observing Christians have pounced on Acts 20:7 as a drowning man grasps for a straw, because of two phrases, “the first day of the week” and “break bread.” It is contended that the phrase “break bread” referred to the Lord’s Supper; therefore, partaking of the Lord’s Supper on the “first day of the week” justifies them in observing Sunday instead of the seventh-day Sabbath of the Creator.

However, a serious examination of Acts 20:7 reveals the stark fallacy of Christian theology which contends that this scriptural passage justifies Christians in observing the Sunday tradition of men instead of the seventh-day Sabbath as commanded by Yahweh. We are informed that the disciples at Troas on the “first day of the week” came together to “break bread.” Furthermore it is stated that Paul took advantage of that occasion of a gathering to preach to the disciples, “ready to depart on the morrow.” Hence this gathering of the disciples was a matter of incidence, the incident of Paul’s departure the following day—not as an established custom of regular worship on the first day of the week, as contended. Obviously it must have been towards evening on the first day of the week when the

disciples at Troas came together to “break bread.”

The contention that the phrase “break bread” as here employed applied to the Lord’s Supper is utterly without foundation. “Break bread” simply means to partake food in the ordinary sense. Acts 20:7 has exactly the same meaning as the breaking of bread mentioned in Acts 27:34, 35 where Paul was likewise the central figure; on his way to Rome as a prisoner on the ship in distress, Paul besought the folk aboard, who had fasted fourteen days, to partake of food, saying, “Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat.”

When we include Acts 20:7 in its full context, we learn that the gathering in question on the first day of the week was held in a third loft chamber with many lights, and because of Paul’s extended preaching until midnight, Eutychus, sitting in a window, was overtaken by slumber and fell to the ground. Paul went down and embraced Eutychus, who was subsequently revived. “When he [Paul] therefore was come up again [to the third loft chamber], and had broken bread, and eaten, and talked a long while, even till break of day, so he [Paul] departed” (Acts 20:11). Thus it becomes clearly evident that the breaking of bread as referred to in Acts 20:7 did not take place until after midnight; hence after the first day of the week had passed,

according to Roman reckoning of time.

By examining Acts 20:7 within its full context we readily understand that the coming together of the disciples at Troas took place towards evening, and since Paul continued his speech until midnight, it becomes abundantly clear that the breaking of bread did not occur until past midnight. Hence, though the disciples came together late on the first day of the week, they did not "break bread" until well after the first day of the week had passed.

Acts 2:42 and 46 offer further proof that "breaking of bread" in no wise was peculiarly associated with the first day of the week, but related to the daily partaking of bread in the ordinary sense. "And they

continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers," "And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart" (Acts 2:42, 46).

When the apostles of Jesus Christ intended reference to the Lord's Supper, they did so with that specific phrase, as we know from Paul's Epistle to the Corinthians, thus: "When ye come together therefore into one place, this is not to eat the Lord's Supper" (1 Corinthians 11:20).

Without the slightest shadow of doubt, Acts 20:7 in no wise can justify any Christian in observing Sunday as a substitute for the seventh-day Sabbath of Yahweh.

We cannot play favorites with God's commandments."

About the Letter From Billy Graham Association

BOND TENNANT

THIS WRITING is about the letter from the Billy Graham Association to President Littrell that was published in the July issue of THE SABBATH SENTINEL. Let the reader know, however, that he must examine the Bible verses given and study the subject much more deeply. This writing is composed only of the first thoughts that came into my mind as I read the letter.

Let us use common sense! It does not take a brilliant person to see the fallacy of the contents of the letter.

The letter states that a scholar suggests "that there is no commandment in the Ten Commandments which says that we were to keep the seventh day of the week." He says that "the words 'of the week' are added by man to the

commandment as given by God." He says that the commandment is really saying "the seventh day after six days of labor." The letter states that "whether we observe the seventh day of the week or the first day of the week, we are keeping the Fourth Commandment to the letter."

Just think for a while what he is saying! The days have always been calculated by a seven-day week. The days are still in their original order. The number of days in a month has been changed at times, but the weekly cycle has never been interrupted. By using the logic of the letter, a person can work any six days of the week and rest the remaining day. Thus, he would have created his own week! Can you imagine the havoc that would

cause? We had just as well adopt the universal calendar if we do that. When we read Genesis 1, we see that the weekly cycle is based upon God's creation—not the notion of man. As we continue to read the letter we find that this is an excuse for observing the first day of the week.

Then it says, "If one is a Jew belonging to the old creation, let him keep the seventh day of the week, but if he is a Christian and on resurrection ground, let him keep the first day of the week, resurrection day." Considering the last statement first, I cannot find in my Bible a reference to observing resurrection day even if it was on the first day of the week, which I am convinced it was not. Nowhere does it tell us to rest to honor the resurrection, but we *are* to rest and ponder God's creation. A new creation is not mentioned in this age—just a new creature or new person that one becomes when he accepts our Lord Jesus.

Now let us consider another thought: Would God hallow one day for Jews and another day for Christians? We know that Scripture says that there is no Jew, Gentile, bond or free, in Christ Jesus! Then why do Jews and Christians need different days to observe? Is the day that man wants to observe just as good as the one that God set apart and hallowed in the beginning? Must man try to tell God what to do and what is best for him?

The letter says, "The Jewish Sabbath was not changed to the Lord's Day." It states, "The Lord's Day and the Jewish Sabbath . . . are not the same day and do not stand for the same thought." It adds that "one belongs to the old creation and the other to the new."

We have commented on the new creation idea. Also, nowhere in Scripture do we find the words *Jewish Sabbath*. The term *Lord's Day* is used once in Revelation. It

has to do with the things to take place upon this earth. Jesus said the Lord is also "Lord . . . of the

Nowhere in Scripture do we find the Sabbath called "Jewish."

Sabbath" (Mark 2:28). We speak of the car of John. It is the same as saying John's car. If we use common sense, we can only come to the conclusion that the Sabbath is the Lord's day and not resurrection day. To honor or observe Sunday because one believes Christ was resurrected on it and to say that it honors the new creation is to add to the Word of God. Also, to call the day that God hallowed and set apart in the beginning "the Jewish Sabbath" is also adding to the Word of God.

In order to keep the Fourth Commandment to the letter, we must consider and obey all the words of the commandment. The first words of the commandment are "Remember the sabbath day, to keep it holy." If one is to keep the commandment to the letter, the day he must observe is to be called Sabbath and not the Lord's Day or any other name. Also, we cannot separate the Ten Commandments. If the Fourth Commandment is Jewish, the other nine are also.

The letter states, "History proves that Christians kept the first day of the week." Is that so? Where is the record that they rested on that day? Acts 20:7 says that the disciples came together to break bread, and Paul preached to them on the first day of the week. Paul could preach anytime he had a chance. This verse says no more than that

(Continued on page 19)

PRO and CON

"The sabbath was made for man.... The Son of man is Lord also of the sabbath" (Mark 2:27, 28).

"Ye are my friends if ye do whatsoever I command you" (John 15:14).

FACTS ABOUT THE SABBATH

God made the Sabbath at creation for all men, and not for Jews only (Genesis 2:2,3; Exodus 20:11; Mark 2:28).

It was observed before the law was given on Sinai (Exodus 16:23-30).

The command to observe it is associated with nine moral precepts, placed in the bosom of the unchangeable law (Exodus 20:8-11).

It is a sign between God and His people (Exodus 31:17; Ezekiel 20:20).

Wrath came upon ancient Israel for breaking the Sabbath (Nehemiah 13:15-18).

If the Sabbath had been kept, Jerusalem would not have been destroyed (Jeremiah 17:24, 25).

Christ observed the Sabbath (Mark 1:21).

He called Himself its Lord (Mark 2:28).

It was His "custom" to preach on that day (Luke 4:16).

The disciples "rested" on the Sabbath while Christ was lying in the grave (Luke 23:56).

Matthew, Mark, and Luke, who wrote after the crucifixion and resurrection of Christ, spoke familiarly of the Sabbath as an existing institution (Matthew 24:20; 28:1; Mark 16:1; Luke 23:56).

It was Paul's "manner" to make the Sabbath a preaching day (Acts 17:2).

The Gentile believers also observed the Sabbath (Acts 13:42, 44).

Paul preached by a "river side," where there was no synagogue, on the Sabbath (Acts 16:13).

He reasoned in the synagogue at Corinth "every sabbath" (Acts 18:4).

He continued there a year and six months (78 Sabbaths) "teaching the word of God" (Acts 18:11).

If Revelation 1:10 refers to any day of the week, it must be that day of which the Savior spoke in Mark 2:28.

FACTS ABOUT THE FIRST DAY OF THE WEEK, OR SUNDAY

As the beginning of that day approached, the woman first came

to the tomb (Matthew 28:1).

On it our Lord's resurrection was discovered (Mark 16:2, 9; John 20:1). But the Bible does not say that it was therefore the Sabbath. . . .

The women brought spices to the empty grave on that day (Luke 24:1), something which they would not do on the Sabbath (see Luke 23:56).

Christ appeared to His disciples, the doors being shut "*for fear of the Jews*" (John 20:19). They were not assembled to celebrate Christ's resurrection, for they did not believe it had occurred. He came to prove it to them.

Paul *once* preached on the evening of the first day (our "Saturday night" (Acts 20:7). But the next morning he continued his journey toward Jerusalem.

The Corinthians were commanded to lay by gifts for the poor saints on the first day (I Corinthians 16:2). This was not a *public* collection, but a private business transaction at each one's home.

The foregoing are *all* the texts which speak of "the first day of the week." There are just eight of them. What do they prove? Nothing at all, in favor of Sunday. Carefully examined, they prove *the reverse*.

The Bible declares that "sin is the transgression of the law" (I John 3:4). But *what* law do we "transgress" when we work on Sunday? If the reader will find a text which says, "Thou shalt do no work on the first day of the week," or "Remember Sunday, to keep it holy," then will his observance of Sunday in place of God's Sabbath stand the test of the *judgment*; otherwise it will not.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Revelation 22:14). But *where* is the commandment that speaks about Sunday? It is in the Roman Catholic catechism. Sunday observance is of pagan-papal origin. It was retained by early Protestants and has been handed down until now.

These are the facts concerning the Sabbath and Sunday. It is hoped that the reader will search the Bible to see whether these things are so (see Acts 17:11).

MAN'S EXCUSES AND GOD'S ANSWERS

It is not convenient to keep the seventh day.

Matthew 16:24

I have a family to support; it will interfere with my business.

Matthew 16:25, 26; also 6:26; I Timothy 4:8; Psalms 37:3; Isaiah 58:13, 14

It causes trouble and division.

John 15:19; 17:14; Matthew 10:34-37; I Kings 18:17, 18

Everybody keeps the first day.

Matthew 7:13, 14; Exodus 23:2; John 21:22

Great men teach that it is right.

Hosea 10:13; I Corinthians 1:25-27; Proverbs 19:27

Civil law demands it.

Acts 4:19; Daniel 3:16-18; 6:10

The Sabbath cannot be restored.

Jeremiah 32:17, 27; Matthew 5:17-19.

I shall be reproached.

Matthew 5:11, 12; Luke 6:22, 23, 26; I John 4:5

It makes no difference what day I keep if I keep it right.

Exodus 20:9, 10; Matthew 15:3, 9. To keep any day right is to keep it as God's law directs; otherwise His law is not right.

I do not think those old laws are binding.

Jeremiah 6:16: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths" (Compare Jeremiah 2:11; 18:15). "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all be accomplished" (Matthew 5:17,18).

I am afraid of new doctrines.

Genesis 2:2, 3; Exodus 20:11

The apostle teaches that old things are passed away.

2 Corinthians 5:17: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." The man becomes new—not the law (Romans 3:31).

AUTHORITIES CONTRASTED

God commands us to keep the Sabbath.

Popular custom commands us to trample on it.

God sanctified the Sabbath, and the Savior of men kept it.

Pagan philosophy and Roman Catholic tradition have pushed God's sanctified day aside and exalted a human holiday in its place.

This article is available in tract form from American Sabbath Tract Society (Seventh Day Baptist), P. O. Box 868, Plainfield, N.J. 07061.

SDB History Is Related in New Book

A book, *A Free People in Search of a Free Land*, by the Rev. Don A. Sanford of Milton, Wis., made its initial appearance at the annual session of the Seventh Day Baptist General Conference on the campus of Houghton College last August.

Mr. Sanford, a native of Little Genesee, N.Y., received his B.D. from Alfred University in 1952 and his M.S.T. from the University of Wisconsin at Whitewater.

The book traces the history of the Seventh Day Baptist denomination in America from its beginning in 1671 at Newport, R.I., through various stages of migration into the Appalachian regions of West Virginia and New York State, into the midwest, the Great Plains, and on to the Pacific coast.

In reviewing the work, Dr. Richard Haney of the University of Wisconsin commented:

"This book does well at blending a narrow subject into the mainstream of American history. Often a topic such as this is written by an author wearing blinders. This author and book avoid the pitfall very well. Thus the book has historical value because it is not written in a vacuum. . . . The research is extremely impressive."

The book is published by the Seventh Day Baptist Publishing House, 510 Watchung Avenue, Plainfield, N.J. 07061. The price is \$5.

The Sabbath was made *before* the fall of man; hence originally it was not a type, for types were not introduced until after the fall.

Three Reasons for the Sabbath

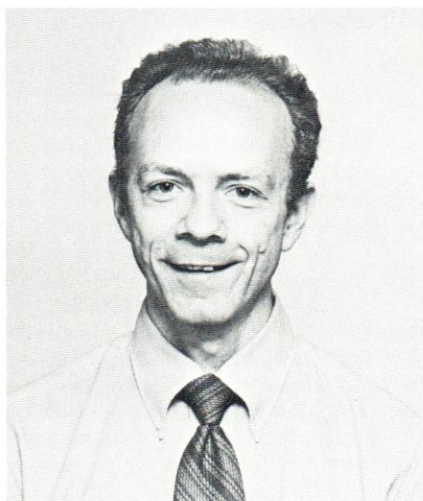
LARRY HADDEN

“**T**O EVERY THING there is a season, and a time to every purpose under the heaven.” “I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before Him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past” (Ecclesiastes 3:1, 14, 15).

Most Bible students are aware of how the number “three” fits into the plan of completed salvation for man. There are the Father (Yahweh), the Son (Yahshua), and the Holy Spirit; man’s entity—body, soul, and spirit (1 Thessalonians 5:23); the three Hebrew men in the furnace; the three days and three nights; and, praise God, his holy Sabbath day has at least three important purposes as revealed in His Word.

The first purpose is that it is an eternal testimony of the creation of the world as we know it today. Genesis 2:1-3 and Exodus 20:11 solidly declare that evolution is as false as a three-dollar bill, and their plain declarations help expose this modernized deception for what it is. As we who love and observe God’s holy Sabbath celebrate creation’s birthday 52 times a year, we also testify to the world (even if it is largely ignorant of it) that *God* made the world as He said He did, and our faith rests in and on His say-so.

The second purpose for God’s holy Sabbath day is that it is a day of rest and refreshment from the secular world’s activities, along

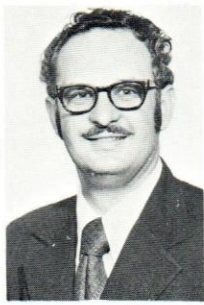


with worshiping and serving our Creator in the fellowship of like believers. As we know, the Hebrew word *Shabbath* means “rest,” and God wants His day to be a meaningful time for His people—including even a nap if it works out that way! This is a rich blessing to hardworking people! (And nowhere do the Scriptures condemn relaxing on His Day!)

Notice also in the Fourth Commandment (Exodus 20:8-11) that there are no restrictions placed on man concerning Sabbath observance. They are found only in the Mosaic law, which came later due to transgressions and which met its typical fulfillment. Arguments to the contrary show

(Continued on Page 22)

Larry Hadden is pastor of The Church of God (Jerusalem Acres), Grand Junction, Colorado.



THE PRESIDENT'S MESSAGE

It Can't Happen in America! Or Can It?

IN January, 1972, a member of the Bible Sabbath Association living in New Jersey wrote to our headquarters office, stating that he was being discriminated against with regard to his religious beliefs. More specifically he feared the possible loss of his job if he persisted in failing to report for work on Saturdays when called.

Immediately our secretary, Lawrence Burrell, wrote a letter to the administration of the institution where this individual was employed, hoping that any difficulty such as lack of communication between employee and supervisor might be resolved. Mr. Burrell received a letter back from the administration stating that the failure of this person to perform his work on a scheduled day could result in termination of his employment.

Mr. Burrell decided best to get all the information in my hands as soon as possible for some quick action.

First I wrote a letter to the administration of the institution, stating that the Bible Sabbath Association regretted that the administration was unable to find an equitable solution which would

have made it possible to exclude this Sabbath keeper from Saturday employment, especially since this person had offered to work on Sunday, but because of his religious convictions refused to work on Saturday, his Sabbath.

I stressed that the Bible Sabbath Association has taken a broad interest in the whole program of religious liberty in America for many years, that our association works in close cooperation with the Religious Liberty Association of America with headquarters in Washington D.C., and that we had contacted the Religious Liberty Association. This association had filed a suit against their administration in Federal Court.

The administration wrote back, acknowledging my letter to them. In a few weeks the case was taken to court. Before the trial was completed, the costs exceeded \$5,000. It took over two years for the court to make a decision and for this man's job to be reinstated.

In August, 1976, a BSA member living in Indiana wrote:

Dear President Littrell:

I am having a problem where I work. My superiors are trying to force me to work on Sabbath (Saturday). I have written and called the Equal Employment Opportunity Commission in Indianapolis, but they can't help. I have talked to some lawyers, but they say they don't know anything about this sort of thing. I feel that it is because we have no money to fight!

My company just signed a new contract, but I am not guaranteed a job because of my refusal to work on Saturday. Even my union won't back me. Any help that the Bible Sabbath Association could give me would be much appreciated.

You say, "It couldn't happen in

America.”

Well, it did! And God only knows how many more Sabbath keepers will be discriminated against in the future.

In 1974 Seventh Day Baptist Senator Jennings Randolph of West Virginia was influential in getting a bill passed in Congress which would end employment discrimination on the basis of observance of religious beliefs. Yours and my refusal to work at secular employment on the Lord's Day because of religious conviction is our constitutional right! If at any time you feel your civil liberties are being threatened, you should write to me immediately!

I am reminded of what Pastor Martin Niemoller of Germany during World War II once wrote:

In Germany they first came for the Communists, and I didn't speak up because I

wasn't a Communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionist. Then they came for the Catholics, and I didn't speak up because I was a Protestant. Then they came for me—and by that time no one was left to speak up.

It can happen in America, friends, over and over again.

For over 30 years the Bible Sabbath Association has been a voice in helping to defend your guaranteed freedom of religion under the Bill of Rights. The BSA defends these rights for all Sabbatarians.

Now, the BSA needs your support—moral and financial. We need you! So we'll be ready if you need us.

The Bible Sabbath Association
Fairview, Oklahoma 73737

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**THE BIBLE SABBATH ASSOCIATION
FAIRVIEW, OKLAHOMA 73737**

Vegetarian Way Is Best



DR. ALLEN BABCOCK

BEING in the mainstream may be comfortable and paddling upstream difficult, but paddling provides exercise which strengthens. And in sweeping downstream with the majority, one neither exerts will nor receives strength. So as the stream sweeps to the river and the river finally plunges over the precipice, there is neither strength nor will to resist.

There are volumes of statistics which show the vegetarian way of life to be superior. However, reason and word of authority will suffice to show the correctness of our subject.

Professor Irving Fisher of Yale University demonstrates by tests that vegetarian athletes have twice the endurance of flesh-eating athletes. On the basis of strength there was no appreciable difference.

The human body was not originally intended to live on flesh foods (Genesis 1:29). Scientific investigations have demonstrated that in man the liver destroys only about one half the uric acid circulating in the blood. Uric acid is the nitrogenous waste in protein metabolism of major concern among meat eaters. Vegetable proteins present no problems in this way. The liver of the carnivorous animal is able to destroy 10 to 15 times the amount of uric acid as the

liver of man, a fact which clearly indicates that human physiology is not adapted to a meat diet. Notice also that man does not have the tearing teeth of the carnivorous animal. Man has the nipping and grinding teeth of the herbivorous animals.

Many — probably 90 percent — of those reading this article will have already made up their minds and will not investigate further with an open mind or will ask someone believed to be an authority to confirm their practice of meat eating. I am thankful that we have this freedom, but “he who has an experience is not at the mercy of one who merely has an argument.”

My own family were raised, as most people of our culture, to be heavy meat eaters. Those of us who have for several years been conservative vegetarians have experienced a freedom from most illness which others know.

The word *vegetarian* is derived from the Latin word *vegetare* which means “to enliven.” The ancient Romans used the term “*homo-vegetus*” for a lively, vigorous man, sound in body and mind.

Originally the Creator of this marvelous organism which we know as the human body said, “Behold, I have given you every

herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat" (Genesis 1:29). And in Isaiah 65:25b: "They shall not hurt nor destroy in all my holy mountain, saith the Lord." How will it be possible to eat flesh and not hurt or destroy?

One of the most common fallacies upon which the practice of meat eating is founded is that meat is strengthening. However, Professor Vail of Munich found by careful investigation carried on for many years that even the most strenuous work of the body consumes no more protein than when we rest. He found further that heat and energy are most exclusively created by the combustion of carbohydrates and fats.

Possibly in the near future we shall deal more with this important topic. We hope to talk about protein X and other aspects of the subject. For now, one word of caution. A person accustomed to meat should change to the vegetarian way slowly. Be sure to get all essential amino acids at one time (in one meal). Essential amino acids cannot be synthesized by the body.

May our Father bless you as you are drawn to the center of His will.

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 apreciada.

El Centinela del Sabado es publicado trimestramente.

WHAT'LL WE DO

(Continued from page 3)

be pleased just worshipping and praising Him, because we can never thank Him enough for our salvation through His precious Son. We should work for the Lord on His special day. It should become just as special to us. After all, He is our Father, and He still knows what is best for us.

I do not believe that the Lord wants us to engage in extra-Biblical activities on His day. We have six other days to read secular books, to study our homework, and to take part in physical exercise, etc. But this is a very special day—special in the sense that we should desire to be ever obedient to our precious heavenly Father.

There are things that would be pleasing to our heavenly Father for us to do on the Sabbath. For instance, we could memorize scriptures. One way to do this is to take index cards and write down your favorite chapters on them, one verse on each card. Be sure to make two sets, so you can learn with a friend. The object, when you finish making the cards, is to see who can put them in the correct order the fastest. This can be fun for young people to learn to memorize their Scriptures.

The legalism of the Old Testament Sabbath should not bog us down. We must remember that our supreme rest is in our Saviour, the Messiah. I am in no way putting down the Sabbath. I believe that the Sabbath is truly a very special blessing from our heavenly Father. I think that we need to look at the delightful aspects of it rather than the drab emphasis that has been put on it for so long.

NOTICE

Please submit all articles, poems, etc. to me by the 25th of the month instead of the 5th.

—Linda Wehmeyer

?Box

I am now trying to keep the true Sabbath day (Saturday), but I hear so many different ways it should be kept that it becomes very confusing. Just which way are we supposed to keep that day holy? Some say it is all right to go fishing, to play basketball, football, shoot pool—just anything you want to do—as long as you do it unto the Almighty.

Well, I can't see how doing all this is doing any different than on the other six days of the week.

I would like to know the Bible facts of what we must do and what we must not do to make the Sabbath day holy. I

(Continued on page 23)

SIGNIFICANT

(Continued from page 4)

who had nominated George Washington to head the Continental Army in its fight against the British, was chairman of the committee of the whole of the Continental Congress. He was a Sabbathkeeper.

This group drafted the Declaration of Independence. Mr. Ward would doubtless have signed it (he was much in favor of the idea of liberty), but he died of smallpox a little more than three months before July 4, 1776, when the Declaration was officially proclaimed.

A Senator and a Congresswoman are Sabbathkeepers.

Senator Jennings Randolph, a Democrat from West Virginia, is a member of the Seventh Day Baptist Church.

Shirley Pettis, a Republican who is serving the remainder of the term of her husband, Jerry L. Pettis, is a Seventh-day Adventist, as was he. She represents the 33rd Congressional District of California.

Other Sabbathkeepers.

Some Sabbathkeepers are noted musicians, including the conductor of the Danish National Symphony. Others are writers, doctors, teachers, architects—the list is enormous. All Sabbathkeepers are important in the Lord's great plan.

But we have left out one name in the Sabbathkeepers "hall of fame." What name is that? you may be asking. That name is *your* name!

But what have you done that is significant?

Perhaps nothing yet. But be assured that the Lord has a place for you. It may be just as significant in the eyes of the world as some of those who have been mentioned, or it may be a task that is almost unnoticed by most of your fellow men. But whatever it is, it is important in God's eyes, and it is a task that *only you* can do.

So put yourself into this article. On the lines below write your name and tell in a few words what you want to do in life, if it is God's will. Then remember your pledge to Him and strive for the goal.

My name is _____

If it is God's will I want to do the following things for Him with His help:

What Is Your Will?



It is a **method** you may use to promote the true Faith.
It is an **instrument** you may use to express your concern for Gospel.
It is a **means** through which you may show your love for missions.
It is an **avenue** through which you make sure your convictions and wishes are carried out.

It is an **extension** of your personal faith.

If a **Will** is all these, then **WHY NOT LET US HELP YOU CAREFULLY PLAN YOUR ESTATE?**

Dear Mr. Burrell:

I am now ready to plan my estate. Send me personal information and details.

My Name is

Street Address

City, State, Zip

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Send to **The Bible Sabbath Association International**
Stewardship Department
Fairview, Oklahoma 73737

I Listened and Learned

I listened to the devil, I did almost anything he asked.
The devil made me sin against my will.
I didn't know at the time that I could be happy
Until someone said to me, "For God so loved the world,
that he gave His only begotten Son, that whosoever
believeth in him should not perish, but have ever-
lasting life."
I listened, and my friend said to me "God loves you and
wants you by His side."
So my friend and I prayed together.
Now I know what happiness is, because I'm not sad and
I don't listen to the devil anymore.
I had learned in a moment that God loved me even when
I was listening to the devil.
I learned that God had always loved me and always would
love me.

Connie Luehrs

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**THE BIBLE SABBATH ASSOCIATION
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BILLY GRAHAM

(Continued from page 7)

the disciples had a regular meal!

The letter offers I Corinthians 16:2 as proof that the believers gave their offerings on the first day of the week. If we read the verse before it, we find that this collection was for the saints, not the work of preaching. Paul told each one to "lay by him in store" his collection. In other words, Paul is telling them to get everything ready on the first day of the week, and then he would come by and pick it up. In order to do this the Christians would have to work upon that day. These Scriptures do not prove that the first day of the week was observed as directed in the Fourth Commandment.

The letter offers Colossians 2:16, 17 to prove that the Sabbath of the Fourth Commandment was only a shadow of the real thing—Christ himself. This idea comes from not separating the handwriting of ordinances and God's Ten Commandments which he spoke. Again I say that we cannot play favorites with God's commandments. If the Fourth Commandment was just a shadow of Christ, then the other nine were also. Paul is speaking in Colossians about the annual feast days and ordinances in Israel. There were several yearly holy days. They were yearly Sabbaths, not the weekly Sabbath. The main purpose for the observance of these things was for the forgiveness of sin. By observing these things their sins were merely set back until Christ came. Since Christ has already come, we do not observe these things now.

The yearly sabbaths and ordinances were added to Israel because they continually broke the Sabbath of creation and also the other nine commandments. Scripture says that "sin is the

transgression of the law" (I John 3:4). We know the Ten Commandments did not have their origin with Israel. Scripture says that the people before the Flood were great sinners. Since sin is the transgression of law, they must have known the Ten Commandments. Scripture also says in plain words that where there is no law, there is no sin!

Finally, the letter tells us to read Galatians 3. In the first part of this chapter we are told that the gift of the Spirit is of faith and not by works. To this we agree. We have God's promise that we have his Spirit if we obey him and have faith—"the evidence of things not seen" (Hebrews 11:1).

But why do we obey God? It is because we love God and wish to please him. We will work to keep His commandments.

If we do not work to keep His commandments after we have faith, James tells us that our faith is dead. In other words, we keep the seventh-day Sabbath and the other nine commandments not to be saved, but because we are saved. In the latter part of the chapter the apostle Paul is speaking of the yearly sabbaths and ordinances that were against us.

Paul in Colossians said that Christ nailed them to the cross and took them out of the way. This cannot refer to the Ten Commandments or any one of them because I John 5:3 tells us, "For this is the love of God, that we keep his commandments: and his commandments are not grievous."

Does it grieve us to observe the Sabbath? If our heart is right with God, why should it? We welcome a day of complete rest from the cares of the world. The Sabbath is a delight to us.

After reading this magazine, why not share it with a friend?

JUST PUBLISHED

Face

Right

A HANDBOOK FOR
SABBATHKEEPERS

EUGENE LINCOLN

Right Face

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(by The Sabbath Sentinel editor)

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Let's Get Acquainted With The New Managing Editor



Joseph Maxwell McGuire, who was recently appointed as managing editor of THE SABBATH SENTINEL by the board of directors, will be relieving Eugene Lincoln of much of his heavy responsibility as editor. They will be working together as a team to help plan and produce a well-balanced, better magazine.

Mr. McGuire, born in 1930 in Selma, Ala., was converted and joined the First Baptist Church of Selma at age nine. He remained a member of that denomination until graduation from Selma High School in 1950.

He served as a medic in the U.S. Army during the Korean conflict from March 1950 to March 1952. Following the service to his country, Mr. McGuire graduated from Livingston University of Alabama with an M.A. degree in 1965. He has taken postgraduate work at Samford University.

Mr. McGuire, a member of the Seventh Day Baptist denomination, has taught public school for 17 years. He organized and served as president of the Birmingham, Ala., chapter of the B.S.A. from 1973 to 1975 and was appointed as Alabama field representative of the B.S.A. by President Littrell during these years. He was elected as a member of the board of directors in 1976 and appointed chairman of the literature committee by President Littrell in 1974.

SDB'S Withdraw From WCC

"The American Revolution is not over—its agenda is still not complete," stated Dr. James E. Wood, Jr., at the 164th annual session of the Seventh Day Baptist General Conference August 8-14. Dr. Wood is the executive director of the Baptist joint committee on public affairs in Washington, D.C.

In the business sessions the churches in the conference voted 355 to 227 in a roll-call vote to withdraw from membership in the World Council of Churches. The Seventh Day Baptist General Conference has had membership in the world organization since its inception. The vote to withdraw was the climax of a two-year study of the pro's and con's of the World Council membership.

Rev. Delmer Van Horn, of Lost Creek, W. Va., was elected conference president for 1976-77. The delegates will assemble at the College of the Ozarks in Clarksville, Ark., with the theme "Daring the Impossible," next year.

THREE REASONS

(Continued from page 11)

great lack of understanding on the arguer's part.

However, there are limits as to how far we are to go in avoiding unnecessary and pharisaic restrictions. Isaiah 58:13 is a good guide, as are Mark 2:23-28 and Matthew 12:10-13, which, as Jesus said, show that when a *need* exists to be met, it is well to do good on the Sabbath day. The best guide to follow is the Holy Spirit's leading.

The third purpose for the Sabbath is to show and teach the plan for the weekly cycle which will culminate in the greatest Sabbath of all: the millennial reign of Jesus on His earth.

As Romans 1:20 tells us, "For the invisible things of him from the creation of the world are clearly seen, *being understood by the things that are made*, even his eternal power and Godhead; so that they are without excuse." This means that as Jesus' teaching method was, the things of the world of nature typify spiritual truths. For example, the four seasons show life's cycles: spring—birth and youth; summer—maturing and fruit-bearing; autumn—middle age and mellowing; winter—going to sleep in death; spring again—the resurrection from apparent death to life again.

So it is in the seven days of the creation. Many Bible scholars teach that the weekly cycle is a type of man's dominion over the earth: With a day equaling a thousand years (2 Peter 3:8), man has had approximately six thousand years to "do his thing," and it's just about over for him, with the next thousand year period about to begin—the thousand-year reign of Jesus Christ over the earth.

As to the ending of this six thousand year time-span, witness

nearly all denominations today telling of Jesus' soon return to claim His people. Is this just a coincidence? Recorded history goes back only to approximately 4000 B.C. Add to that where we are today in time, and the typical six-day work week is just about at sundown on the sixth day. And what day follows the sixth work day? The Sabbath of rest!

So if the six work days are a type of the six thousand years of man's working on the earth, then I believe that of necessity the seventh day must also be a type of one thousand years. Hebrews 4:1-11 tells us of a present and future Sabbath rest, with Revelation 5:10 telling us where it will be, and Revelation 20:1-3, 5-7 telling us how long, and where, it will be. Also complementing this typology is that as the six days of labor are spent in the same realm, so is the Sabbath day.

Remember too, that a type (shadow) is in effect (reality) until the real thing comes along. As with the sacrificial lamb, so it will be with God's holy Sabbath. But until its fulfillment it will be (and is) for us today.

If we can truly perceive these Bible truths, then perhaps we can present added strength to the validity of the best day of the week—Yahweh's Sabbath.

Announcements

The Feast of Tabernacles will be held on October 10-17 at Jackson Gap, Ala. Assembly of Yahweh, 100 mi. south of Birmingham, Ala., off 280 hwy. between Alexander City and Dadeville, Ala.

There is plenty of parking for campers, trailers, etc. Rooms will be available in private homes and trailers. Meals will be served on a freewill offering plan. Bring your musical instruments, picture slides, cameras, etc. Bathroom and shower facilities are available at the assembly.

For more information write or call Bob McBride, Rt. 1, Jackson Gap, Alabama 36861, telephone (205) 825-6084 Dadeville, Alabama.

Consultation Service—a program of Open Door Bible Ministry, Inc. Do you have a problem? There is help. You too, like many others, can have joy, be happy, and have peace of mind. Service by appointment only. Free. Call or write today. Brother Garfield Smith, 680 Kurt Drive Southwest, Marietta, GA 30060. Phone (404) 436-9816.

The Assembly of Yahveh's annual Feast of Tabernacles celebration and conference will convene on the 8th of October at sunset, through the 16th till sunset. Everyone is welcome to visit us during this feast. There are plenty of motels nearby, some 14 within walking distance, kosher markets and restaurants. If coming from whatever direction, please come to Interstate 75 and get off at first street on right, and over 4 squares to Steffens, and left on Steffens to 1022. Call telephone number: (513) 733-5048, Bishop James Roley, Cincinnati, Ohio.

I would like to adopt a boy or girl of the oneness 7th Day faith who could help me in the ministry.

Maribeth Hunter
1210 W. Wyandotte
Sulphur, Okla 73086

We invite other Sabbath keepers to worship with us when you are in our area. The Apostolic Seventh Day Pentecostal Church:

% Elder Travis Armstrong
P. O. Box 626
Springfield, Ohio 45501

You are invited to attend services at The Church of God, 922 North Main Street, Jonesboro, Arkansas 72401. Pastor - Gary L. Tustin. Phone (501) 935-3256.

Mrs. Clyde Saunders, Rt. 4, Box 469, Aiken, SC 29801. White Sabbath keeper,

age 61. Hobbies: quilts, reading, doll collecting, crocheting, natural food, and living. Wants a Sabbath keeper interested in living in with a widow in a rural section with a garden, bees and cats.

Does your church need or want a revival? Wouldn't you like to have a dynamic Sabbath keeper preach the Word of God on such subjects as repentance, faith, baptism, miracles, creation or evolution, Christian ethics, and many others? Just write and we will be happy to make arrangements with your church about a revival. Christ's Restoration Revival, Evangelists David and Denise Roberts, P. O. Box 251, Gallatin, MO 64640.

? BOX

(Continued from page 16)

have a friend who receives THE SABBATH SENTINEL, and I noticed how you make mention continually of the observance of the Seventh-day Sabbath. I figured that for anyone to make such an issue of keeping the Sabbath day, they of all people should be able to tell someone exactly how the Sabbath should be kept.

I would like to know in detail just how or what I should do to keep the Sabbath day holy.

I thought it might be good to put an article about this in the magazine. That way everybody who receives it would know just how the Sabbath should be kept. But if this can't be done, please at least let me know, so I will have some idea how it is to be kept. Thank you.

Readers are invited to send their answers to this question to Mrs. Ruth Thomas, 1439 Park Avenue, Baxter Springs, KS 66713. Please keep your answers short and to the point. We reserve the right to select the best ones and to edit them.

Reaching Out

In Fellowship



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