

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

Isaiah 21:6

JULY 1977

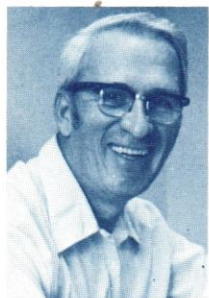
THE SABBATH SENTINEL



"Keep Them Separate"

Courtesy Liberty Magazine

Tennessee Ten



Eugene Lincoln

LAST March Tennessee legislators adopted the Ten Commandments and the Golden Rule as part of a code of ethics for senators of the state. Despite objections that "there's

no way you could find 33 people in Tennessee who could live up to this code," the senate passed it 26 to 4 without debate.

We feel, along with Senator James Sullivan, that making the Decalog a part of civil law may violate the principle of church and state. Yet if the senators are really serious about making the Ten Commandments part of their personal conduct, we say, "Amen."

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During the past few years state and national politics have sunk to their lowest ebb. Any careful examination of "the royal ten" by a lawmaker (or anyone) will lead him to see the need of a Savior in his life to give him the power to keep them.

All point to the great Yahweh, who sent His son to die for man because the Ten Commandments could not be set aside.

THE SABBATH SENTINEL

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ASSOCIATION OFFICERS FOR 1976-77: President, Terril D. Littrell; first vice-president, Eugene Lincoln; second vice-president, Dr. Allen Babcock; third vice-president, Frank Walker; secretary-treasurer, Lawrence Burrell; recording secretary, Mrs. Frank Murphy.

DIRECTORS AT LARGE: R. D. Bradshaw, Calvin A. Burrell, Archie B. Craig, Duane L. Davis, Joseph M. McGuire, and Ruth Thomas.

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 is belief in the seventh-day Sabbath.

Annual member contribution: Regular or subscribing members, \$10.00; family membership \$10.00 (individual certificates issued but only one set of records maintained and only one copy of the Sentinel and other mailings sent); supporting members, \$10.00-\$24.99; sustaining members \$25.00-\$99.00; life members, \$100.00 or more during any one year.

WRITERS: Please type manuscripts double spaced and leave wide margins on all sides. Use only one side of paper. If you wish your manuscripts returned, include stamped, addressed envelope. Address to the editor, 106 Hiller Dr., Old Hickory, TN 37138. We invite manuscripts on various aspects of the Sabbath, but cannot pay for them.

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

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Supreme Court Says No To Day Off For Religion

Congress soon will be asked to wipe out the effects of a Supreme Court ruling that says workers have no legal right to take a day off for religious reasons.

"The Supreme Court decision is wrong," Sen. Jennings Randolph, D—W. Va., said after hearing the high court's ruling. "I shall renew my legislative efforts in this issue."

It was Randolph who in 1972 pushed legislation through Congress making it clear that under the Civil Rights Act of 1964 employers would have to accommodate religious employees whenever possible.

But the Supreme Court, in a 7-2 decision Thursday, ruled that employers are not required to give an employee certain days off because of religious beliefs if a seniority system bars such accommodation or if such action would amount to preferential treatment.

"In the absence of clear statutory language or legislative history to the contrary, we will not readily construe the statute to require an employer to discriminate against some employees in order to enable others to observe their sabbath," Justice Byron White said in the majority opinion.

The ruling is a major legal defeat for millions whose religions dictate that they not work on particular days of the week. It carries impact for Orthodox Jews, Seventh-Day Adventists, Seventh-Day Baptists and members of the Worldwide Church of God.

Randolph, a Seventh-Day Baptist, indicated he would seek a new law that could not be misinterpreted by the court.

"Our great tradition of religious freedom and our nation's accommodation of religious diversity has been severely



damaged," he said in referring to the high court's action.

The court's two dissenters used even stronger language.

"All Americans will be a little poorer until today's decision is erased," said Justices Thurgood Marshall and William Brennan. "The ultimate tragedy is that, despite Congress's best efforts, one of this nation's pillars of strength—our hospitality to religious diversity—has been seriously eroded."

The case decided by the court involved a Trans World Airlines worker, Larry Hardison, who was fired in 1969 for refusing to work from sundown Friday to sundown Saturday, observed as the sabbath by the Worldwide Church of God.

Hardison sued TWA and his union, the International Association of Machinists, charging religious discrimination. He won in the 8th U.S. Circuit Court of Appeals, but TWA and the union appealed, arguing that the 1964 Civil Rights Law and its 1972 amendment violate the Constitution's ban on government entanglement in religion.

The Justice Department urged the high court to rule for Hardison, saying TWA did not do enough to accommodate him.

But White wrote that TWA had met its legal obligation and that anything more it could have done would have imposed undue hardship.

BSA President Littrell Attends 1977 Seventh Day Baptist Ministers Conference



Dr. Terril D. Littrell, president of the Bible Sabbath Association, traveled to Daytona Beach, Fla., on April 29, 1977, to attend the Seventh Day Baptist Ministers Conference held at the Daytona Beach Seventh Day Baptist Church from April 27 to May 3.

Highlights of the conference were worship together each day, budgeting and leadership workshops, devotional Bible studies on the book of John, sharing times, and daily prayers.

President Littrell greeted the conference delegates on behalf of the Bible Sabbath Association and commended Seventh Day Baptists on their cooperation with the association since 1945. Founders of the association, George and Mable Main, were members of the Daytona Beach S.D.B. church.

President Littrell had the

opportunity to visit with Mrs. Ruby Babcock, one of the charter members of the BSA. Mrs. Babcock, who is 90 years old and in a wheelchair, spoke of how good God is and of the great things that He is doing. Her spirit of optimism was encouraging.

Dr. K. D. Hurley, executive secretary of the denomination, stated: "Thank you for providing us with information regarding the activities of the Bible Sabbath Association. It is my steadfast hope that the association can continue to serve all Sabbath keepers in a constructive and nonsectarian way. I know that you contribute to such an objective. I admire you for it."

The Seventh Day Baptists plan their General Conference from August 7-13, 1977, at the College of the Ozarks, Clarksville, Arkansas.

ⁱ
Thou shalt have no other gods before me.

ⁱⁱ
Thou shalt not make unto thee any graven image or any likeness of any thing that is in heaven above or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

ⁱⁱⁱ
Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

^{iv}
Remember the sabbath day to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work.

thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.

^v
Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

^{vi}
Thou shalt not kill.

^{vii}
Thou shalt not commit adultery.

^{viii}
Thou shalt not steal.

^{ix}
Thou shalt not bear false witness against thy neighbour.

^x
Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.



This is the Moral Law of God, the Ten Commandments, obedience to which is a matter of the individual conscience. The civil power cannot, and should not, enforce the Law of God.



KEEPING POSTED

WBZ AGAINST BLUE LAWS

Sy Yanoff, general manager of WBZ-TV, and Bill Cusack, general manager of WBZ-radio, Boston, Mass., gave the following editorial statement over their respective stations last January:

"The time has come to take the Massachusetts blue laws off the books. We suspect that will be done by the state supreme court in the near future. But Governor Dukakis has decided to make the blue laws a major issue before the legislature as well. And the public battling over the pros and cons is bound to continue for some time.

"In the past, we were cool to the idea of Sunday store openings. But the more we've looked into the situation, the more we've been convinced that change is a must. The present law, with its nearly 50 exceptions, is a mix of confusion and hypocrisy.

"The opening of stores during the recent holiday obviously met a public need. The people turned out in droves to shop. How much activity there would be on a year-round basis remains to be seen. But the evidence we've seen indicates there will be an overall increase in business. And the fact customers come in a limited number of hours helps to make it more profitable for store operators.

"Certainly Sunday opening will help firms in border areas meet the out-of-state competition, which is simply draining dollars from our economy. And that raises another

point. If one purpose of the change is to help business in Massachusetts, then any new policy should be statewide, not varying by law from community to community. That would create all kinds of new problems, more confusion and conflict.

"The controls in this area should be left to individuals and the economics of the marketplace. If you object to Sunday shopping, don't do it. If enough people feel the way you do, it won't be worth it for stores to open. That's not a perfect answer to the problem. But we think it's better than the present law and the other alternatives."

HERBERT W. ARMSTRONG MARRIES

Herbert W. Armstrong, leader of the Worldwide Church of God, with world headquarters in Pasadena, Cal., has remarried. The wedding took place April 17 in the family room of Mr. Armstrong's home in Tucson, Ariz., with Garner Ted Armstrong officiating. About 50 people attended, most of whom were members of the immediate family or close friends.

The ceremony was simple and informal, with no music or formal attendants. After the guests were seated, Garner entered with his father.

Garner began with informal remarks, saying, "This is a unique occasion, if not in all of history, at

least in the history of this work, for a son to perform the wedding of his own father." He told those present not to be "nervous, because I am nervous enough for all of you."

He then read through the wedding ceremony, commenting before beginning that he was going to use the same wording written by "this man who designed this ceremony from the Word of God when he was first called into God's work when I was yet a little boy up in Oregon."

Mr. Armstrong didn't plan to go anywhere for a honeymoon. He said a trip to an exotic spot was not nearly as special to him as having a chance to spend a few quiet days in his Spanish-style home in the foothills of the Catalina Mountains of northeast Tucson.

Mrs. Armstrong, 38, is the former Ramona L. Crittenden of Muskogee, Okla. She was first employed in the work in 1962, a short time after she was baptized, and held various responsibilities in Pasadena over the years.

She has a 15-year-old son from a brief marriage that ended during her pregnancy and was subsequently annulled.

NEWS NUGGETS

According to a report by J. G. Songer, Mrs. Madlyn O'Hair said on the Phil Donohue TV show last April 13 that Sunday laws violate the first Amendment and that Texas has one of the strictest Sunday laws in our nation.

Governor J. P. Teasdale of Missouri is for county local option on Sunday sales

CBS Radio 'Religion in the News' reports that Sabbath keepers are rapidly increasing, especially in the south. . .

Also, from the same source: The head of the Mormon Church, says

that Sabbath (Sunday) breaking is main cause of drought and cold weather in U.S. . . .

New Jersey judge fined Two Guys stores over \$22,000 for selling forbidden items on three Sundays in December, 1976

BLUE LAW UPDATE

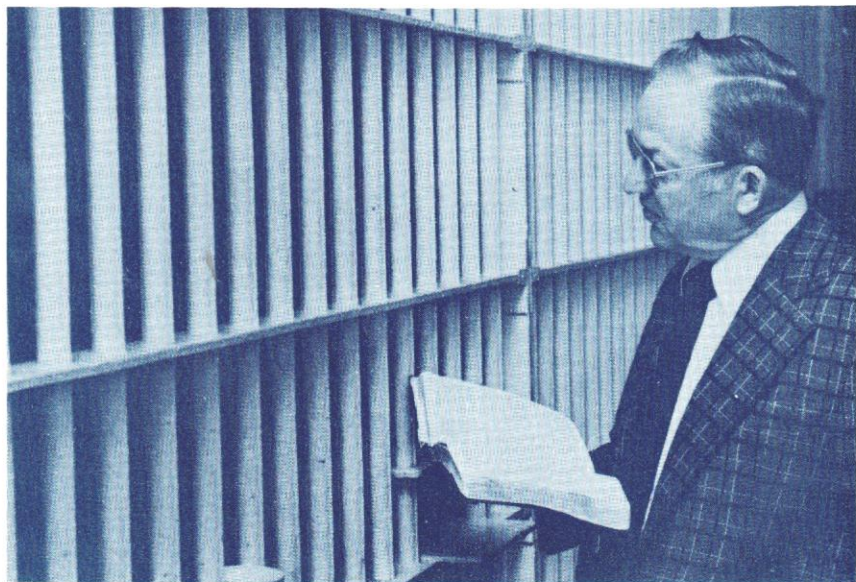
A Superior Court judge in Hackensack, N.J., ruled in March that the state's law restricting Sunday sales is unconstitutional. Judge Sylvia Pressler ruled that Sunday shopping "enhances the quality of family life," while the present law forces working mothers into "overdemanding Saturday schedules," thereby impairing family life. Meanwhile, in Pennsylvania, legislation providing for a statewide referendum on blue laws was introduced in the state senate in March. Surveys show that the blue laws are enforced in only 19 of the Keystone State's 67 counties. In the remaining 48, laws restricting Sunday sales are generally ignored.



WHISTLE A FEW BARS

A church member asked her pastor to try to help make her son quit playing the drum with a rock band at her home on the Sabbath, as it disturbed the neighbors. Arriving at the home, he heard the din, but it stopped at his appearance.

Thinking to emphasize the sanctity of the Sabbath, he asked: "Do you boys remember the Ten Commandments?" The boy at the piano said: "I don't think so, Reverend, but if you will just whistle a few bars, we may be able to pick it up."



“I Was in Prison and You Visited Me”

The following is a letter written to BSA President Littrell from a young man in prison:

“Dear Mr. Littrell:

“I received with much pleasure your letter of April 12, 1977, and was pleased to hear from you. Thank you deeply for writing. I would appreciate it if you would run my letter in *THE SABBATH SENTINEL*.

“I am twenty-four years of age, 5 feet, 11 inches tall, and weigh 160 pounds. I am single and lived in Cincinnati, Ohio, before my incarceration. I am presently serving life in prison for being with the wrong company who took the life of another. Therefore I was sent

to prison for being present when the crime was committed

“My financial situation is very poor, and I am unable to write to as many people as I would like to do legal research into my conviction. I am not asking anybody for anything, but if someone wishes to help me financially, then I am allowed to receive money orders only for the amount of 10, 15, or 20 dollars at a time.

“I do consider you a newfound friend, and I hope very much that we can keep in touch. I would like pen pals from your organization. My address is Charles Calvert, N 137 869, Box 69, London, Ohio 43140.”

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I begin?**



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"A Guide To Your Christian Will"
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It answers such questions as:

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- Who needs to make a will?
- What happens if you don't make a will?
- What are the advantages of making a will?
- Do you need a lawyer? It tells how a Christian will is different. Included is a convenient glossary of the most commonly used terms pertaining to wills. Besides all this information, it has a guide to help you get started on making or revising your will—a form which can save you several dollars in preparing information to present to your attorney.

The Bible Sabbath Association
Fairview, Oklahoma 73737

() Miss

() Mr. _____

() Mrs. _____

Address _____

City _____

State _____

Zip _____

Birth Date _____

Occupation _____

WHY NOT THE SABBATH?

BY LAWSON BRIGGS

Editorial proposal provokes increasing examination of the validity of Sunday observance

DR. Harold Lindsell, the editor of the well-known evangelical magazine *Christianity Today*, published in Washington, D.C., recently proposed "that Saturday be set aside as the day of rest" for all Americans. "Even though the world has vast underdeveloped sources of energy," he said, "there is a shortage of the kind of fuel that keeps buildings warm, provides electric power, and makes possible the operation of industry. To close down virtually all energy-consuming business operations one day a week would be a useful step" (*Christianity Today*, November 5, 1976, p. 42).

Several months previously Editor Lindsell had argued in a similar vein for prompt action to conserve our dwindling natural resources, then citing Sunday as the logical day. This, however, raised a storm of protest from Sabbatarians, both Christians and Jews. It was discriminatory and an infringement of the First Amendment to the Constitution, they declared. In addition, many see compulsory religious observance of Sunday as the mark of the beast prophesied to prevail in the closing days of this era of man, just before the return to earth of Jesus Christ.

Lindsell's suggestion was based on "natural law and the common good of humanity"—mankind's built-in need for a periodic rest as weekly intervals—not on the idea that government should decree anything regarding religious

activity. His current proposal for Saturday rest likewise intends no religious coercion. Those who wished could observe the day to God; others could spend it as they pleased.

"It should prove no theological hardship: apart from the fact that our Lord rose from the dead on the first day of the week," Lindsell wrote, "there is nothing in Scripture that requires us to keep Sunday rather than Saturday as a holy day. In the interest of the nation, Protestant and Catholic churches could change their worship services from Sunday to Saturday. Or we could keep Sunday as our sabbath; whatever inconvenience we suffered would be a token of our good will toward a minority whose sensitivities we respect."

He concludes: "Saturday closing could not possibly be construed as a religious ploy. It would provide no church-state problem. It would serve the larger interests of humanity. Responsible leaders should discuss the possibility."

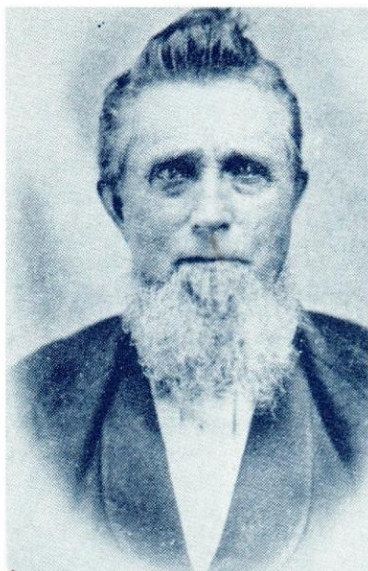
Dare we see in his editorial another sign of a trend of our times? Considerable attention is being paid in many quarters to the question of the biblical Sabbath. Many are seriously wondering by what right and authority Christians ever turned from the day God ordained to another day which was hallowed chiefly, if not solely, by its dedication to the sun-god by the pagans.

During a time when, in Lindsell's words, "Sunday observance is rapidly losing, not gaining, ground," several small denominations, evangelistic organizations and other religious

(Continued On Page 12)

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THE HONOR ROLL



Elder Gilbert Cranmer
1814-1903

GILBERT CRANMER was born in Tompkin County, N. Y., January 18, 1814. When he was eleven years old, his father died from the bite of a rattlesnake, leaving his mother with seven children to support.

From his birth he was surrounded with a religious atmosphere. Very early in life he felt the desire to become a minister. As his father cleared the forest from his land, the stumps were left to be grubbed later. Gilbert would climb upon a stump and pretend that the rest of the stumps were people and preach to them. Thus, young Gilbert trained himself to become a fluent speaker.

Gilbert's parents were Methodists, and he attended Sunday services with them. As he approached adulthood he became very active in Sunday School and other church activities. Now his ambition was to become a Methodist minister. He studied his Bible and religious literature and wondered how his ambition could become a reality.

One day his pastor came to him and asked him if he would fill the pulpit the next Sunday as he (the pastor) would be absent. Gilbert accepted the invitation. Then questions came into his mind during the days preceding the next Sunday. How could he, without training or experience, fill the pulpit? How would he feel facing an audience with such responsibility placed upon him? Why had he accepted? People are not stumps. He wanted to back out, but he had promised, and it would be wrong for him to break his promise. He preached that Sunday, and his sermon was well taken by his audience. He continued to preach and remained a Methodist for the next two years.

His studies convinced him that the Christian Church had more truth than the Methodists, so he joined the Christian Church and became one of its ministers.

During this time William Miller and his ministers were preaching on the second personal coming of Jesus, and the doctrine was spreading rapidly.

Gilbert Cranmer, coming in contact with the doctrine, studied it

and accepted it. When the date set for the coming of Jesus arrived, Elder Cranmer, with a group of adventists, spent the night at a neighboring school house singing and praying. His wife did not believe in the set time and refused to go to the school house with him. In early morning when Gilbert returned home his wife smiled and said, "I knew that you would come back."

Some of the disappointed adventists concluded that 1844 marked the close of salvation for sinners and that Jesus would come within a few years. They believed that the work of Jesus as a mediator was ended and that Judgment had begun. Some adventists called this doctrine the shut door theory.

The Midnight Cry, an adventist publication, printed a very convincing article written by J. C. Day advocating the seventh day as the Sabbath of the Lord. This article aroused the interest of Elder Cranmer, and after studying the subject, he accepted the Sabbath in 1846. This was the same year in which James and Ellen White became Sabbath keepers.

Elder Cranmer was a very active minister and raised up several churches in Michigan, one of which was quite large. In 1860 he and his followers organized the Michigan conference and he was elected as its first president. Soon Iowa organized a conference, followed by Missouri. Later these conferences organized the General Conference of The Church of God.

The first publication of the new organization was *The Hope of Israel*. Vol. I, No. I was published at Hartford, Van Buren County, Michigan, August 10, 1863. The little four-page paper, with Elder Cranmer as the editor, sold for seventy-five cents a year.

Elder Cranmer served the little organization faithfully until his death on December 17, 1903.

WHY NOT THE SABBATH

(Continued From Page 10)

enterprises have recently reestablished the Sabbath, and actively emphasize it.

Contrary to the misleading usage of some of the older denominations, Sunday was never "Sabbath." God's Sabbath was never changed to Sunday. Honest scholars all admit the two were, and always have been, two separate and distinct institutions. Sabbath is Saturday.

Today a small, but discernible ground swell of thinking people are raising and facing the implications of the uncertain foundations of the traditional Sunday observance. Were social, political and pagan reasons ever a sufficient basis for leaving the Sabbath of the fourth commandment? Indeed, should we not all return to the practice of Sabbath observance of Jesus and the apostles?

If you would like to start your own unbiased investigation, unfettered by the firmly believed but often erroneous personal opinions usually taught in the name of Christ, write for our free booklet *Which Day Is the Christian Sabbath?* And watch for future articles in this magazine further explaining and clarifying this and other important issues.

The above article was reprinted from THE PLAIN TRUTH magazine. A free monthly subscription may be obtained by writing to: THE PLAIN TRUTH, P. O. BOX 111, PASADENA, CA. 91109. It is sent free as an educational service in the public interest.

from the
**PRESIDENT'S
DESK**



Church and State:

THE First Amendment to the Constitution of the United States reads in part: "Congress shall make no law respecting an establishment of religion." Thomas Jefferson said this stipulation was intended to erect a wall between church and state. Mr. Jefferson knew history; he knew the danger of pliant politicians' succumbing to clerical demands for preferential treatment from the state, and likewise the evils of established religion. The Constitution was to be our safeguard.

Separation is an inherent part of our Christian faith. The Bible propounds the doctrine of "Render to Caesar's, and to God the things that are God's"—Mark 12:17. Jesus Himself declared: "My kingdom is not of this world"—John 18:36.

Senator Sam Ervin, addressing the 26th National Conference on Church and State in Orlando, Fla., February 14, 1974, said: "There can be neither political nor religious freedom, save through the separation of church and state. Our ancestors believed that the very existence of America as a free nation depended upon the principle that 'all men have a natural and inalienable right to worship Almighty God according to their

Keep Them Separate

own free consciences and the corollary that this natural and inalienable right can be secured only by keeping the hands of the state out of religion and the hands of religion out of the state.' "

The heritage of separation is demanded by the very nature of the state and of the church. Both institutions may be headed in the same direction, involve the same people, sometimes have similar goals. But neither of these important instruments of society can attain its highest good except by separate administration and independent control and finances.

The state regulates everyone; the church seeks to evangelize everyone.

Government rests upon the police and often the military power; the church draws its power from a source not of this world, a divine power.

Government is implemented through fear, fines, imprisonment; the church influences through faith and inspiration.

Government grows through legislation and laws; the church through persuasion and invitation.

Government is ever a compromise of ideals; the church sets ideals.

Government survives upon

compulsory taxes; the church upon voluntary tithes and offerings.

Our forefathers worked for 2,000 years to resolve the tensions between obedience to God and obedience to the state. They tried every scheme imaginable to unite successfully the church with the state, but they failed miserably—because, like oil and water, the ingredients would not unite.

Separation is not a disavowal of either the government or of the church but a true obedience to each, based upon the sovereignty of separate institutions over different domains: one over the civil, the other over the spiritual.

The Bible Sabbath Association is devoted to the defense of American institutions, the preservation of the United States as it is so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious. This organization will ever be uncompromisingly opposed to anything tending toward a union of church and state, either in name or in fact.

Through the years this principle has generally been carried out, and the marvelous growth of our nation is largely owing to this freedom of conscience. But there are those who feel that there is just cause for alarm and that there is danger that this freedom of conscience will be denied the people.

The Bible Sabbath Association believes it is the privilege of every individual to worship or not to worship according to the dictates of his own conscience, provided that in the exercise of this right he respects the equal rights of others.

We believe that all religious legislation tends to unite church and state and is subversive of human rights, persecuting in character, and opposed to the best interest of both church and state.

We believe, therefore, that it is not within the province of civil government to legislate on religious questions.

We believe it to be our duty to use every lawful and honorable means to prevent religious legislation and to oppose all movements tending to unite church and state so that all may enjoy the inestimable blessings of civil and religious liberty.

We believe in the inalienable and constitutional rights of free speech, free press, and peaceable assembly and petition.

We believe in the Golden Rule, which says, "Whatsoever ye would that men should do to you, do ye even so to them" (Matthew 7:12).

The Bible Sabbath Association is the united effort of all Sabbatarians regardless of denominational affiliation for spreading the truth of Sabbath observance:

Preserving religious liberty and defending the U.S. constitutional privilege of separation of church and state.

Advancing interfaith harmony and preserving the independence of religious institutions.

Cooperating with the International Religious Association, Washington, D.C., and the International Association for the Defense of Religious Liberty, Berne, Switzerland, in fighting threats to church-state separation in courts of law.

Publishing THE SABBATH SENTINEL is an indispensable monthly

magazine of news and analysis in this critical area of concern.

Organizing chapters in cities throughout the

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Fairview, Oklahoma 73737

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(All memberships include a one year subscription to THE SABBATH SENTINEL

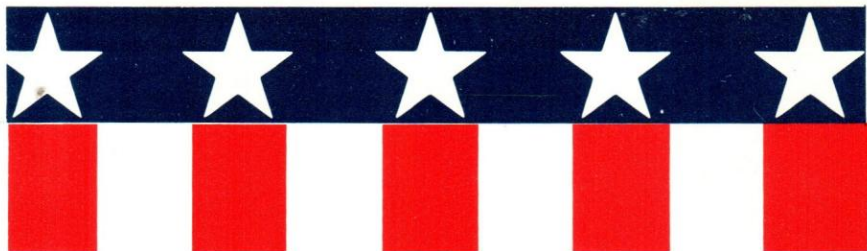
_____ Please send information on local chapters.

Name _____

Address _____

City _____ State _____ Zip _____





GUIDELINES FOR CHURCH-STATE RELATIONS

UNITED STATES CONSTITUTION: FIRST AMENDMENT

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . .”

UNITED STATES CONSTITUTION: FOURTEENTH AMENDMENT

“No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; . . .”

THOMAS JEFFERSON:

“I consider the Government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, disciples or exercises. Civil powers alone have been given to the President of the United States.”

BENJAMIN FRANKLIN:

“When a religion is good, I conceive it will support itself; and when it does not support itself, and God does not take care to support it so that its professors are obliged to call for help of the civil power, 'tis a sign, I apprehend, of its being a bad one.”

ABRAHAM LINCOLN:

“The United States Government must not undertake to run the churches. When an individual in a church, or out of it, becomes dangerous to the public interest, he must be checked.”

JAMES KNOX POLK:

“Thank God, under our Constitution there was no connection between Church and State; and that in my action as President of the United States I recognized no distinction of creeds in my appointments to office.”

HENRY CLAY:

“All religions united with government are more or less inimical to liberty. All separated from government are compatible with liberty.”



Our Readers Respond

If Brother Littrell can visit our church again this summer, we would be glad for him to. He was well received at our church last summer.

—Linda Wehmeyer, Missouri

Please tell Brother Littrell if he is going to be in Ohio this summer, that we would like to him to preach at our church.

—Ora Muzik, Painesville, Ohio

My wife and I were happy to receive a personal letter from President Littrell. We really enjoy THE SABBATH SENTINEL and are glad that we decided to become members of your organization.

—J. G., Kentucky

The Assemblies of Yahshua really enjoy THE SABBATH SENTINEL and support the work of the Bible Sabbath Association. Feel free to call on us anytime that we can further the work of the BSA.

—J. B., New York

We do have a president of the association who is determined and most capable, having the education and experience to drive through difficult times. Few would do what he is doing, work under the limitations of finances, and still do so magnificently.

Everything seems to be moving in an upward direction, generally speaking. We may hit a rough spot here and there, but overcomers we are and we soon find that the fruit is brought forth.

I am very much delighted with the calendar for this year. It is the very best we have put out, I think.

THE SABBATH SENTINEL is better with every new issue. Our first efforts were infantile compared to the production which now rolls off the presses.

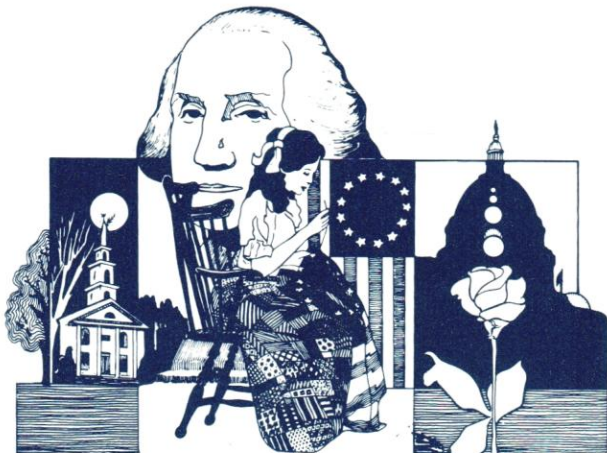
Our editorial staff has whipped the magazine into excellent shape. The helpers are coordinating their efforts, giving added life and zest. May it long continue and grow in circulation.

—Albert G. Gearhart, former president B.S.A.

THE SABBATH SENTINEL is a publication that any association could be proud of.—Elder P. W., Indiana

Thank you so much for reminding us about our SABBATH SENTINEL subscription. We do enjoy and appreciate this fine magazine and want to continue to receive it. Enclosed is my check for another year.—Rev. Mynor G. Soper, Seventh Day Baptist minister, Nebraska

Wow! What an improvement in THE SABBATH SENTINEL. The lovely color calendar printed at the new Cleveland, Tenn., publishing house is the loveliest ever done.—A member of thirty years.



GEORGE WASHINGTON'S PRAYER

"Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another and for their fellow-citizens of the United States at large."

?Box

EDITOR'S NOTE: The question was asked recently in "The Question Box" how the Sabbath should be observed.

Many answers were received, and we will try to print as many as space will allow.

The Sabbath is not an end in itself but rather a means by which mankind might become acquainted with their Creator. Jesus taught this in Mark 2:27.

Christ was the Author, the Creator, who kept and blessed the first Sabbath (Colossians 1:14-17; John 1:1-3, 14; Hebrews 1:8-10;

Genesis 2:1, 2).

On Sinai Christ wrote the Sabbath commandments on two tablets of stone with His own finger (Exodus 31:18).

Those who say fishing, football, or other sports are all right just so you say it is done unto the Lord remind me of Israel's attitude when God sent Isaiah to begin a reform movement among them. They did as they pleased on the Sabbath after fasting, praying, and temple worship (Isaiah 56:11; note verse 2; also 58:1-4).

The work of restoration began then with a revival of true Sabbath observance (Isaiah 58:13, 14). About 300 years later Nehemiah sought to bring about Sabbath reform. He said, "Some [were] treading wine presses on the Sabbath, . . . bringing in . . . all manner of burdens," buying and selling "all manner of wares . . . on the Sabbath." He told them that it is evil to "profane the

Sabbath" (Nehemiah 13:15-18).

What are wrong activities during Sabbath hours? Any effort done on the basis of doing what one pleases without regard to God or man is a selfish activity. Selfishness is the essence of sin and originated with Lucifer (Ezekiel 28:14, 15; Isaiah 14:12, 13). Secular business, papers, magazines, books, music, radio, TV, sports, amusements, should be avoided during holy time as surely as we lay aside work.

What is right? Any activity seeking to help us learn more of the character, works, ways, and will of our Creator so that a channel may reach out to the hearts of others is an honor to God. Christ, our Example, spent the Sabbath hours worshipping and studying in the synagogues, visiting and healing the sick, and walking along fields in the countryside (Luke 4:16, Mark 2:23, Luke 4:16).

Really, Sabbath is the happiest day of the week for my wife and me. We are up quite early Saturdays because we retire early Friday evening. Leisurely we dress, eat breakfast, and review a Bible lesson before driving slowly on country roads to our church in Noblesville, Ind. It is real joy to see all our friends there and to discuss with them questions about the Bible during Sabbath School. We surely listen during our pastor's sermon for gems of gospel truth. All too soon the service is over.

After church we sometimes spend a half hour passing out gospel tracts in town; sometimes we visit those we missed at the services or stop at the hospital to give church papers and flowers from the church to ill or injured members. It is usually soon after one we arrive back home in the country.

After lunch we usually spend an hour reading *These Times*, *Listen*, *The Review and Herald*, or *THE SABBATH SENTINEL*, then the rest of

the Sabbath is often spent walking along our stream and woods and fields. Always we see a new or interesting insect, bird, mammal, flower, plant, fish. We have many nature guides to assist us in identification and binoculars help too, as do several hand lenses and hand microscopes. Too soon the sun goes down toward the western horizon, and we walk home to sing around the piano and thank Him for a wonderful view of His handiwork and His precious hours He has given us.

—Elder Paul Whitlow

* * * * *

I believe the emphasis should be on *why* we keep the seventh-day Sabbath more than *how* we keep it, or we are in danger of becoming Pharisees ourselves. Sunday observers are in danger of becoming fanatics in this same way. Perhaps if in my youth we had been instructed on *why* we kept this day holy instead of so much instruction on *how* we should observe it, the truth of the seventh day would have been much easier to accept later.

The nurse or doctor who would work doing good is prevented from following the example of our Lord; who healed the sick on the Sabbath day. What if the rest of the hospital staff did the same, and refused to work? When the children of Israel were going through enemy territory at Sinai, it was expedient that they followed the Law of God implicitly, as they endangered other lives as well as their own if they disobeyed. They were ordered to stay within their tents on the Sabbath; to venture outside brought danger to all, so disobedience was punished by death. Their wants had been provided, there were no Sabbath services. As their wants had been fully provided, there was no excuse for going outside.

Today we cannot stay within

our tents, no manna is provided; we have to go out to work for our daily bread. To take one cog out of the wheel of industry would be to deprive everyone, as it would bring everything to a standstill. If our obedience to the letter of the law brings hardship to others, then it is time to stop and *think*.

The question is unanswerable. Some cannot always prepare meals for the Sabbath the previous day, but the pastor can prepare his sermons a day in advance; his time is his own, generally speaking, but in delivering the sermon on the Sabbath, the pastor works—this is what he is paid for—so it constitutes a working day. The Israelites were ordered to stay within their tents on the Sabbath, they had no church services. If we were to obey the law as given in the Bible for the Israelites, none of us would be allowed outside our homes on the Sabbath, and we would have to forgo any Sabbath service. The priests also rested on the Sabbath day. All were provided with food that they did not have to prepare themselves.

As I see it, our best is demanded of us, and our lack is taken care of by Jesus, who fills up the gap in the hedge. Nothing could bring us closer to the Creator than spending the Sabbath in the country or the garden and perhaps pulling up a weed or removing a destructive insect.

—W. Rogers, Thunder Bay Canada

* * * * *

Not only has there long been controversy over which day of the week is the Sabbath, but there has also been controversy over the keeping of the true Sabbath (the seventh day). Men cover a wide spectrum of beliefs in the keeping of the Sabbath. From total abstinence of secular activities (some will not

travel further than where a tank of gasoline will carry them on the Sabbath) the pendulum swings to recognition of Sabbath only by word of mouth. The true posture of Sabbath keeping is found somewhere in the “middle of the road” between these two extremes.

We know that the legalism of the law was of such strict observance that the Israelites could hardly keep every aspect of Sabbath without flaw.

Let us note several of the strict aspects of law Sabbath:

(1) The children of Israel were commanded by law to gather two days of food on the sixth day so they would not be found gathering food on the seventh day (Exodus 16:5).

(2) The children of Israel were commanded to do no labor (Exodus 20:10) nor carry any burden (Nehemiah 13:19) on the Sabbath.

(3) A man was found gathering sticks (Numbers 15:32-36) on the Sabbath, and God commanded that he be stoned to death.

Jesus changed this strict order of Sabbath keeping (Colossians 2:15) and stirred the anger of the Pharisees by going through the fields (Matthew 12:1-8) gathering and eating food on the Sabbath. He further angered them by healing the man with the withered hand on the Sabbath (Matthew 12:9-12), but He plainly told them that it was lawful “to do well on the Sabbath.”

Jesus again caused no small stir among the Pharisees when He healed the impotent man on the Sabbath, and adding fuel to the fire, He told him to “take up thy bed and walk” (John 5:1-18), which was contrary to the law of Moses (Exodus 20:10; Nehemiah 13:19).

These actions of the Son of God make the situation clear that He changed the mode of Sabbath keeping from the observance of every small detailed ordinance and the law of inactivity to the grace of

doing good (Hebrews 9:9-10). It is evident that He extended this grace to all mankind when He made the statement, "Come unto me, all ye that labour and are heavy laden [with the cumbersome load of detailed law abiding], 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" (Matthew 11:28-30).

Now, as already stated, people have varied opinions as to how the Sabbath should be kept. Of course every man is right in his own eyes as to his actions (Proverbs 21:2), but since we are not under the law, it would be incorrect for me (or anyone) to try to set a standard or make a law to govern another man's actions (Romans 14:4). The apostle Paul stated that a man's conscience should be his guide in many instances (Romans 2:14-15). One man's conscience may condemn him in certain situations while another man may not be condemned. If one is condemned, his actions become sin to him if he overrides his condemnation (Romans 14:22-23).

While it is true that God's grace has eased the burden of strict law upon us, we are not free to forget prudence and temperance in our service to God. The apostle Paul's admonition should be heeded. "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh but by love serve one another" (Galatians 5:13).

With all the words of wisdom by the apostle Paul, I feel that the further we get away from the activities of the world (Matthew 5:19) and adhere more to the works of God (not the inactivity of the law but the activity of God's work), we will find ourselves blessed more and

more by the Savior. Let us keep the Sabbath of the Lord.

—Bishop W. J. Fox



BSA President Speaks at Conference

On May 7, 1977, Dr. Terril D. Littrell, president of the Bible Sabbath Association International, was invited as a guest speaker at the annual convention of the Church of God Holiness, with headquarters in Griffin, Ga.

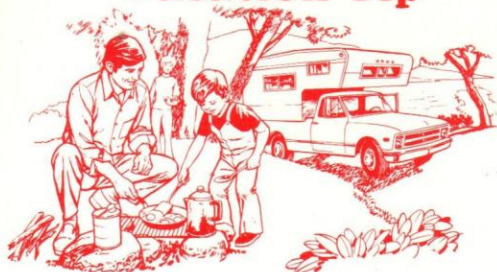
President Littrell gave a discourse on the New Testament order of Sabbath keeping, which lasted for an hour and a half, followed by questions and answers lasting another half hour.

After the question-and-answer session, a layman arose and said to the ministerial delegates of the Conference, "Brethren, I feel like the people did on the day of Pentecost as recorded in Acts 2, 'What shall we do?' This man's presentation is indisputable."

The general overseer of the group said that he had been considering going to the Sabbath and that is why he invited Bishop Littrell to come and present the matter before the delegates. He added that each local congregation is at liberty to keep either Saturday or Sunday at the present time, but that in the near future all should give the Sabbath sincere consideration.

More religious organizations are being confronted with the truth of Sabbath keeping. The Bible Sabbath Association stands ready at any time to give guidance and direction concerning complete obedience to the will of God in this matter.

Vacation Tip



While on vacation this summer, why not visit the following Seventh Day Baptist historical sites?

Ephrata Cloister

Located just off the Lancaster Exit 21 of the Pennsylvania Turnpike in Ephrata, Penn. Founded in 1732, the medieval-type buildings once housed monastic German Seventh Day Baptists. Now operated by the state of Pennsylvania. On Saturday evenings in the summer the townspeople present a pageant, wearing the ancient monastic dress.

*Weekdays 8:30 a.m.—4:30 p.m.
Sundays 12 noon—4:30 p.m.*

Milton House

This odd hexagonal-shaped building, located just off Interstate 90, five miles north of Janesville in Milton, Wis. was built in 1844 by an early Seventh Day Baptist settler as part of an inn. It is now a museum, housing many pioneer articles. It is the oldest cement (grout) building in the United States. Of special interest is the slave tunnel through which slaves escaped in the nineteenth century. Operated by the Milton Historical Society.

Daily 10:00 a.m.—5:00 p.m. May 1 to October 31.

Historical Museum

Located in Plainfield, New Jersey, a mile south of U.S. 22 in the Seventh Day Baptist Building, 510 Watchung Avenue. The Seventh

Day Baptist Historical Society has on display ancient documents and other articles from as early as the sixteenth century. Of particular interest is a communion set made from empty cartridges by a Seventh Day Baptist chaplain.

Open Monday through Friday 10:00 a.m.—4:00 p.m. Other times by appointment.

Newport Church

Located in Newport, R. I. This ancient church building was once used by the first Seventh Day Baptist church in America (organized 1671). It is now a part of the Newport Historical Society complex. Housed inside are many early items of the Newport settlement. Heritage services are still held here on occasion by Seventh Day Baptists. The second structure to be built by the members in 1729 was used till the mid-nineteenth century.

Telephone for hours, care of Newport information.

A number of other places of historical interest which are not listed here are open to the public. A three-volume history of Seventh Day Baptists entitled *Seventh Day Baptists in Europe and America* is available for purchase. For further information write to the Seventh Day Baptist Historical Society, 510 Watchung Avenue, Box 868, Plainfield, New Jersey 07061.

Announcements

Why not consider making your home in Sulphur, Okla.? Mild climate, lovely country, with hills, lakes, streams, mineral springs. Property is reasonable to buy and rentals are low. We need you to help build our church membership. Maribeth Hunter, 1210 W. Wyandotte, Sulphur, OK 73086.

chapter Chatter UUUUUU UUUUUU UUUUUU

Mr. Ted Stentzel, president of the Spokane, Wash., chapter of the Bible Sabbath Association, reports that the chapter there meets twice a month and mails out several thousand pieces of Sabbath literature. The chapter members are members of different Sabbath-keeping churches all united for the common cause of promoting Sabbath observance in their community.

The officers and directors of the Spokane chapter are shown in the picture below from left to right: Earl Smith, Vernon Sawyer, John Moseanko, Frank Walker, Tola Duncan, Ted Stentzel, Mary

Futcher, Freda Fiedbick, Adeline Moe, Florence Stentzel. Not shown in the picture are Vera Drollinger, Raymond Anderson, Freda Billie Buck, and Elvin Childers.

Mr. Stentzel is an active layman in the Seventh-day Adventist Church and a staunch supporter of the efforts of the Bible Sabbath Association International.

* * * * *

Bible Sabbath Association chapters are located in:

Birmingham, Ala.
Mr. Millard B. Cook, president
P. O. Box 810
Jasper, AL 35501

Washington, D.C.
Mr. Robert E. Parrish, presdt.
Box 25
Sunderland, MD 20689

New Orleans, La.
Mr. Jessie L. Andrus, presdt.
1125 Cadiz St.
New Orleans, LA 70115

If you would like to organize a BSA chapter in your city or town, write for an application form. Send to President Terril D. Littrell, The Bible Sabbath Association International, Fairview, Oklahoma 73737.



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WE'RE ALL IN THIS TOGETHER

This phrase may be becoming quaint, but it sums up what many of us who are members of the Bible Sabbath Association would like to believe we represent as we cooperate in promoting the bond of peace until we come to the unity of the Spirit.

Our organization is made up of Seventh-day Adventists, Seventh Day Baptists, Church of God (Seventh Day), Yahwehists, and you name it . . .

We're all in this together. Don't you want to be a part? Send \$10.00 for membership today.

THE BIBLE SABBATH ASSOCIATION INTERNATIONAL
Fairview, Oklahoma