

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

Isaiah 21:6

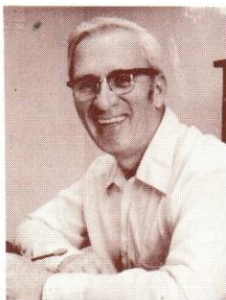
AUGUST 1977

# THE SABBATH SENTINEL



Courtesy Gerber Products Co.

# A QUESTION OF RIGHTS



EUGENE LINCOLN

**E**VERY ONE these days is ready to fight at the first hint that one of his "rights" may be taken from him. Many of these causes are just, we believe. We feel, for instance, that blacks and wo-

men have rights for equal treatment which should not be abridged. Others we do not support. We agree heartily with Anita Bryant that homosexuals' rights may not violate rights of others.

But in the midst of all this emphasis on rights, one sad note in the news hardly caused a ripple. The U.S. Supreme Court has decreed

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that union seniority must take precedence over religious rights to have Sabbath off work.

In the words of the two dissenting justices, "All Americans will be a little poorer until today's decision is erased."

## THE SABBATH SENTINEL

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**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 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.

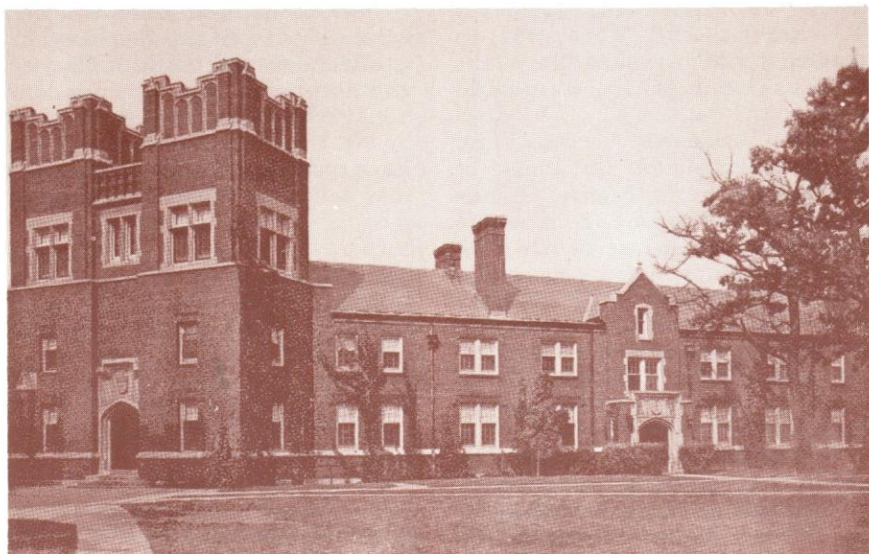
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# BSA PRESIDENT LITRELL ATTENDS PRESENT TRUTH SEMINAR HELD AT CHICAGO



**Registration and Admissions  
Building**

Dr. Terril D. Littrell, president of the Bible Sabbath Association International, attended the Present Truth Seminar which was held from July 11 to 17 at the 1,300-acre campus of Lake Forest College near Chicago, Illinois.

Main speaker for the seminar was Robert D. Brinsmead, an independent Sabbatarian scholar who is the editor of *Present Truth* magazine, with headquarters in Fallbrook, Calif. Mr. Brinsmead is a wealthy avocado farmer in Australia who finances his own teaching ministry in the English-speaking countries.

He traces his ancestors back to England through the wealthy Brinsmead furniture makers in London, who were members of the Anglican Church. Robert's grandfather Brinsmead was the

first to change from Anglicanism to Sabbatarianism when Seventh-day Adventist missionaries arrived in England.

Robert was educated in



**Robert D. Brinsmead**

Seventh-day Adventist schools and began to show an interest in theology during his second year of college. Although he was never ordained as a clergyman, he has a deep commitment to New Testament and Reformation theology, which makes his public witness one that demands attention.

Mr. Brinsmead lectures and writes primarily on the theme of justification by faith only. He has received criticism from some Sabbatarians because of his anti-legalistic approach to the gospel. He constantly affirms in his lectures that "we are not saved by keeping the law, but we are saved to keep it." He stresses that "Sabbath keeping is not the centrality of the gospel; justification by faith is."

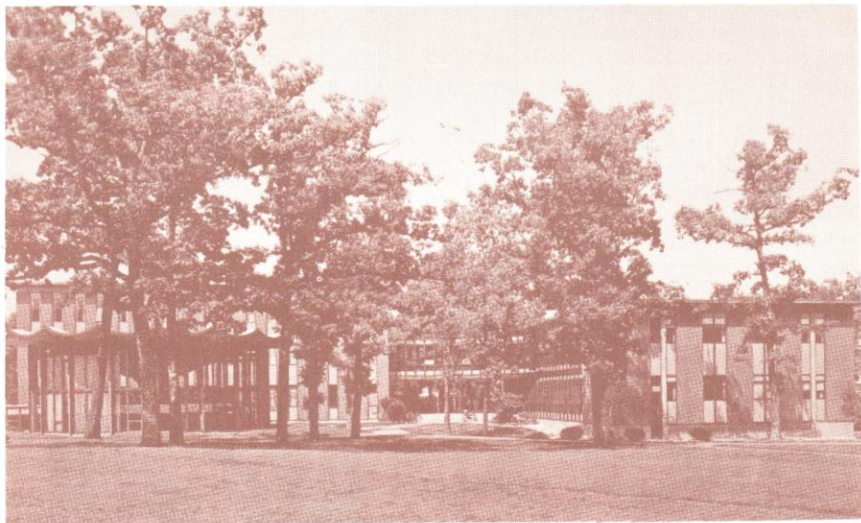
Some of the topics dealt with during the seminar at Chicago were justification by faith according to the Roman Catholic Church, the Protestant Reformation, and the New Testament church; justification by faith and the charismatic

movement; the law and the gospel; justification by faith and Christian ethics; sanctification; the doctrine of election; and the eschatological hope of the New Testament.

Mr. Brinsmead presents a well-balanced view of the gospel, which is middle ground between legalism and antinomianism.

President Littrell was invited by Mr. Brinsmead to meet with him for a private conference in which they talked of plans for the future which would involve more Sabbatarians of different backgrounds. It was agreed that Dr. Littrell and Mr. Brinsmead would correspond this forthcoming year concerning working together to promote an ecumenical spirit among God's people who desire to walk in complete obedience to the Word of God.

The Bible Sabbath Association International takes a broad interest in the transdenominational efforts of Robert Brinsmead and stands ready to assist him in any way possible.



**The seminar was conducted in this beautiful building with sessions morning, noon, and night.**

# What the Bible Teaches Regarding the Sabbath

## 1. Who instituted the Sabbath?

God and his Son created the Sabbath. "All things were made by him; and without him was not any thing made that was made" (John 1:3).

## 2. When was the Sabbath instituted?

The Sabbath was instituted at creation. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made" (Genesis 2:2).

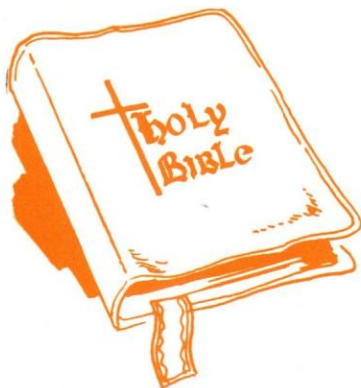
## 3. What day of the week was hallowed as the Sabbath?

The seventh day of the week was sanctified as the Sabbath. "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made" (Genesis 2:3).

## 4. Does the Decalogue enjoin the observance of the seventh day of the week?

Jehovah God gave the command to observe the seventh day of the week a prominent place in the Ten Commandments. "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, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, 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" (Exodus 20:8-11).

## 5. Did God's people observe the Sabbath between its



## institution and the giving of the Ten Commandments?

In connection with the furnishing of manna, and before the giving of the Commandments, the Sabbath is mentioned as an ordinance well known and its observance is enforced. "And he said unto them, This is that which the Lord hath said, to morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade . . . And Moses said, Eat that to day; for to day is a sabbath unto the Lord: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none" (Exodus 16:23-26).

## 6. When does the Sabbath begin and when does it close?

The Bible Sabbath is from sunset to sunset. "And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day"

(Genesis 1:5). "From even unto even, shall ye celebrate your sabbath" (Leviticus 23:32). "And at even when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils" (Mark 1:32).

#### **7. Whose day is the Sabbath?**

The Sabbath belongs to God and his Son, who is "Lord also of the sabbath." "But the seventh day is the sabbath of the Lord thy God" (Exodus 20:10). "Therefore the Son of man is Lord also of the sabbath" (Mark 2:28).

#### **8. What did the prophets teach regarding the Sabbath and its observance?**

They proclaimed the duty of Sabbath observance, the blessings it brought, and the woes which come from disregarding it. "And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding the chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever . . . . But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched" (Jeremiah 17:24, 25, 27).

#### **9. Why was the Sabbath instituted?**

a. The Sabbath was instituted as a memorial of the creation of all things of which man created in the image of God was the crowning work. "So God created man in his own image, in the image of God

created he him" (Genesis 1:27). "Beloved, now are we the sons of God" (1 John 3:2a).

b. The Sabbath was given as a day of rest. "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" (Exodus 20:11). "And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment" (Luke 23:56).

c. One of the chief purposes of the Sabbath is worship. "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read" (Luke 4:16).

d. The observance of the Sabbath is the test of obedience. "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you" (Exodus 31:13). "And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God" (Ezekiel 20:20).

#### **10. Did Christ observe the Sabbath?**

Christ observed the Sabbath and taught that he expected it to be observed after his death. "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read" (Luke 4:16). In speaking of the fall of Jerusalem which occurred forty years after his death Christ says: "But pray ye that your flight be not in winter, neither on the sabbath day" (Matthew 24:20).

#### **11. Did Christ teach that part of the Decalogue was to be abolished?**

Christ declared with emphasis that all the Commandments are to be observed. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matthew 5:17-19).

### 12. Was the Sabbath made for the Jews or for all men?

The sabbath was instituted for all men. "And he said unto them, The sabbath was made for man, and not man for the sabbath" (Mark 2:27).

### 13. Did Christ's disciples keep the Sabbath after the crucifixion?

Christ's followers observed the Sabbath as usual. "And they

returned, and prepared spices and ointments; and rested the sabbath day according to the commandment" (Luke 23:56).

### 14. Was it Paul's custom to keep the Sabbath?

Paul and the New Testament Christians observed the Sabbath regularly. "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. And the next sabbath day came almost the whole city together to hear the word of God" (Acts 13:42-44). "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures" (Acts 17:2).

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



"Here comes Congressman Blotts with more silly suggestions!"

# Allegiance to God and Country

By C. HARMON DICKINSON



**C**HRIStIANS are described in Ephesians 2:19 as "fellow citizens with the saints and members of the household of God." We are citizens of God's kingdom as we go about our daily activities in the home, place of business, school and church, as well as in the "eternal life" promised the faithful. Christians likewise are citizens of the state, and Paul admonishes us to "be subject to the governing authorities." We are told not to resist these authorities because they are ordained of God. Yet God is recognized as the higher authority, "for there is no authority except from God" (see Romans 13:1-7).

The Christian is clearly a member of two communities. He has an allegiance to both God and country. At times he has fared well in these two communities with little conflict, but frequently this has not been the case, because the demands of the state have been in sharp contrast with the moral and ethical demands of Christ's Kingdom. Within the soul of every man is the voice of conscience, and through conscience he tries to act out God's will for his life.

Much of the time the Christian finds no conflict between his allegiance to local, state and national law and his obligation to carry out God's standard of right and wrong as he understands it. Yet there have always been times when Christians found themselves caught between commitment to God and duty to state. Christians have suffered persecution, imprisonment, and even death because they saw God as requiring their first allegiance. The early Christians could not worship God as supreme and also worship the Roman emperor as deity. They chose the One, Almighty God and His Son Jesus Christ as having first demand upon their lives, and they were willing to suffer the consequences of that decision.

Peter and John were ordered to cease teaching in the name of Jesus, their Lord. In good conscience they could not, and they answered, "We must obey God rather than men" (Acts 5:29). In modern times we would call their action "civil disobedience."

Civil disobedience is not new. Men have always felt compelled to



oppose and peaceably violate laws which seemed unjust, in obedience to conscience or a higher law. Our Baptist forebears in England found their faith in Christ in conflict at times with the civil order. John Bunyan spent many years in prison, and Sabbatarian John James was dragged from his pulpit in Bull Steak Alley, London, on Sabbath afternoon of October 19, 1661, accused of treason, tried, judged guilty, and was put to death on November 26 of that year because of his religious convictions.

In our own day the struggle for racial justice has compelled men stirred by conviction, conscience and passionate concern to oppose and, if the situation seems to justify it, to disobey unjust laws which are degrading and an insult to human dignity. Like Peter and John one does not oppose civil authority without being willing to accept punishment for sake of conscience

and allegiance to the higher law of God.

A Christian feels a sense of loyalty to both divine law and civil law. He sees local, state and national laws as being for his good and the good of society. Laws which he does not like demand that he work through peaceable channels of protest and change. He is concerned for law and order with justice. Law and order must be combined with justice, which is the object of law, and freedom, which is the purpose of order. He works for changes in the social order, changes which respect the personalities of all men so that all may be treated with equal justice. A respect for God's law and the demands of Christ's Kingdom give one concern for the welfare of his fellowmen, and at the same time give a respect for civil law or a desire for its improvement.

—*The Sabbath Recorder*  
February 17, 1969

## Footnotes of Sabbath History—I

# The Letter From Heaven

GEORGE DELLINGER

*Editor's Note: According to an old legend, the letter referred to in this article was first found under a stone at the foot of the cross on which Christ was crucified. On the stone were written the words, "Blessed is he who shall turn me over." No one knew what the inscription meant, says the legend, until one day a child turned the stone and discovered the letter purportedly written by Christ.*

*Actually there is no authentic record of it earlier than the sixth century A.D.*

**S**ABBATH KEEPERS never cease to wonder at the lengths to which supporters of Sunday will go to try to find authority for keeping the first day of the week.

In all of history there has surely been no more audacious, if not bizarre, effort to give credence to Sunday keeping than the so-called *Letter from Heaven*, sometimes called *The Letter of Jesus Christ*.

This amazing work has been traced back as far as the late sixth century, when a Latin version of it appeared in the Balearic Islands. It kept turning up throughout the Middle Ages. In the eighteenth century copies of it were sold in England as charms to be hung up in houses.

In 1773 it was introduced into  
(Continued On Page 19)



# KEEPING POSTED

## **“A BLOW,” SAYS INDIANAPOLIS NEWS**

In an editorial on June 25, *The Indianapolis News* made the following comments about the recent U.S. Supreme Court decision regarding rights of Sabbatarian employees:

“The U.S. Supreme Court, we believe, erred in its recent ruling that employees do not have the legal right to days off for religious reasons.

“The court ruled against a Trans World Airline worker whose religion requires that he not work on Saturday.

“The result is not simply a setback for the plaintiff but also for millions of people throughout the nation whose religions dictate a day of rest other than the traditional ‘Christian’ Sunday. Because most U.S. work schedules make Americans free from work on Sundays, the effect is to establish a Sunday Sabbath for many whose religions do not recognize it.

“In a dissenting opinion, Justices Thurgood Marshall and William J. Brennan called the majority’s action ‘a fatal blow’ to the constitutional intent of guaranteeing religious freedom. ‘The ultimate tragedy,’ their opinion said, ‘is that despite Congress’ best efforts, one of this nation’s pillars of strength—our hospitality to religious diversity—has been seriously eroded.’

“Their reference was to a 1972 amendment attached by Congress to the 1964 Civil Rights Act—and now apparently overturned—which required employers to accommodate workers’ religious beliefs and practices unless it meant ‘undue hardships.’

“The U.S. Constitution forbids official ‘establishment of religion.’ The Supreme Court ought to consider the curious effect of its recent ruling—that it has, in fact,

established observance of Sunday for people who hold contrary views."

### WHAT IS A 'CHURCH?'

The Internal Revenue Service is making "an unwarranted intrusion into the affairs of the church," declares a joint statement on behalf of the American Lutheran Church and the Lutheran Church in America. Released by the Lutheran Council in the USA, the statement says the state has "no right to define [the term] church," "and it describes new IRS regulations as "theological judgments."

At issue is a requirement by the IRS that such church-related institutions as schools, orphanages, hospitals, and publishing houses must now file informational tax returns, even though they will still retain their tax exemption.

The reason for the new tax return requirement is that the IRS has defined an "integrated auxiliary" of a church as one whose function is "exclusively religious." And, says the IRS, an organization's principal activity will not be considered exclusively religious if that activity is educational, literary, charitable, or of any other nature that would serve as a basis for tax exemption. Therefore, continues the IRS reasoning, church-operated schools, hospitals, and publishing houses are not integrated auxiliaries of the church.

A coalition of more than 80 religious groups is fighting the rule. Church officials maintain that it is not within the proper scope of government to determine for a church which activity is or is not exclusively religious. Among the groups opposing the IRS regulations are Baptists, Roman Catholics, Mormons, Seventh-day Adventists, and the National Council of Churches.

The IRS has also attempted to

define its concept of a church for income purposes. Among 13 points in an IRS memo—which is only an opinion and does not have the force of law—are these: a church must have a distinct legal existence, a recognized creed and form of worship, a definite ecclesiastical government, and a membership not associated with any other church

Critics of the memo argue that the IRS opinion recognizes a denominational structure but not individual congregations.

### ADVENTISTS CITE GAINS IN SCHOOL ATTENDANCE

Enrollment in the country's second largest Protestant school system increased this year despite a decline in the school-age population across the nation.

In its annual report the education department of the General Conference of Seventh-day Adventists said the 1976-77 academic year saw an increase of 1.41 percent in the number of students from kindergarten to 12th grade. Opening registration in September 1976, for the accredited schools in the church's North American division (U. S., Canada, and Bermuda) was 76,342.

The students are enrolled in 1,084 elementary schools, 131 junior academies (grades 9 and 10 only) and 91 senior secondary schools (grades 9-12). Of the 22,534 students in grades 9-12, a total of 8,740 are in boarding academies (the term "academy" being synonymous with high school in the denomination's system). In some areas, as much as 25 percent of the elementary school population come from non-Adventist families.

Of 4,434 graduates last June, 74 percent (3,269) went on to college. The church also operates 13 fully accredited institutions of higher education in North America, two of which are universities.

# Two Major Sabbatarian

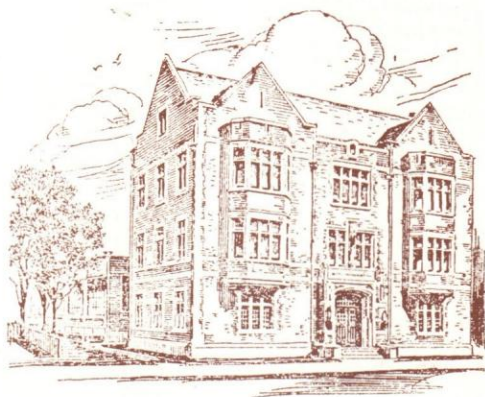


Located in Takoma Park, Maryland, near the nation's capitol, the General Conference of Seventh-day Adventists coordinates a world work of telling a dying world of a living Saviour.

# Denominations Compared



Built in 1929, the Seventh Day Baptist Building in Plainfield, New Jersey, serves as world headquarters for the church.



from the  
**PRESIDENT'S  
DESK**



## The Magician's Prescription

**M**ERLIN, the magician who created the Round Table of King Arthur at Camelot, once remarked that if a person were in danger of becoming bored, the remedy was to begin at once to learn something new. He was urging people to stretch their minds, to open their spirits to a sense of wonder. What better way is there to do that than by getting acquainted with new people who have fresh ideas?

Technologically speaking, our ancestors could not weave their discoveries into a fabric of science because facts in isolation are not fertile. Bits of information must be preserved, sometimes through centuries, and related by a flash of insight to other bits of information found elsewhere. Progress can be created only by interrelated societies. The key is communication!

Alert and lively publications are the chief means of communicating the concepts which yield progress. The fact that more and more people around the globe are subscribing to *THE SABBATH SENTINEL* each month is evidence of its success in performing a fruitful work. The brisk pages of *THE SABBATH SENTINEL* provide a worldwide communications system to bring about a better understanding of our neighbors. We are

exchanging ideas and concepts as we have at no other time in history.

People of various traditions and denominations are learning how to be more concerned about others; how to allow the Holy Spirit to help the progress of reconciliation between God and man and between man and man; and as a result, a deep friendship is growing between the different branches of Sabbatharians. After many years of division and variance the lines of communications are opening; we are resuming brotherly associations. We are speaking to one another, listening to one another, and learning from one another.

Since the inception of the Bible Sabbath Association almost 35 years ago there has been regular official liaison between the various factions of Sabbatharians on a very small scale. Now it is multiplying all around, including theological consultations, pulpit exchanges, seminary lecture exchanges, research and publications for and about each other, visits, mutual attendance at conferences, and other similar intercourse. We see good in each other and hold concourse together.

On all sides the manners and approaches have changed, and underlying it all is the question: "Will all Sabbatharians someday

unite?" Some of us, including myself, say that according to prophecy this is inevitable. Others might venture to say that it is likely; still some might agree that it is possible. Some denominational leaders would qualify their answer with "ifs." In any case, they say it will be a long, difficult process, filled with obstacles that seem humanly insurmountable and to which only supernatural guidance can provide a solution.

Influences on religious organizations work slowly. But there has been a significant shift in the past five years or so. There is a beginning. In some quarters entrenched hostilities remain. Deep theological and denominational chasms will have to be bridged before anything like actual union can be achieved. This is where the work of the Bible Sabbath Association International comes in. We actually serve as a catalyst or bridge over troubled waters.

The initial stage for creating a friendly spirit and a basis for communication has been established by the BSA. The next step must be serious mutual probing of the essential matters of truth and the fundamental problems causing the divisions among us.

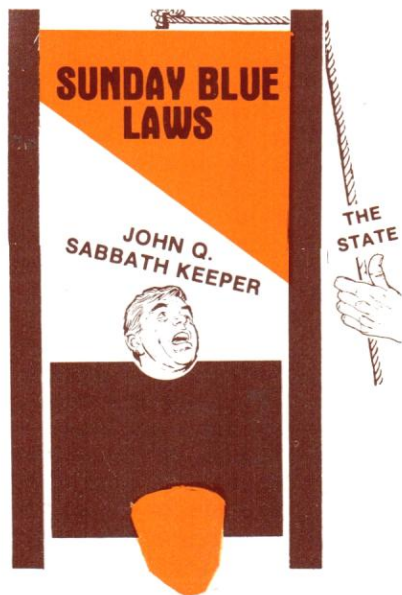
One of the main problematic areas is the claim of several Sabbatarian bodies to being the one "true church." However, this is a matter of semantics. Since practically all Sabbatarians consider each other as members of the "kingdom of God," this difference can easily be resolved by a closer examination of the scriptural terms "church" and "kingdom."

The Bible Sabbath Association, since its beginning, has been an advocate of a united kingdom of God. Those who support our ecumenical program do so with a wide range of tolerance and

goodwill and allow a large degree of latitude in interpreting that which is essential to Christian fellowship.

As president of the Bible Sabbath Association, I wrestle daily with the problems that divide us. I view the spirit that divides God's people today as the same spirit which caused Cain to kill Abel. We must all be more critical of our own attitudes and be willing to admit that truth is to be found in all branches of the kingdom of God. I plead for understanding and openness. I urge all those who have been called to give leadership to constantly clear away the debris that hides the foundation stone of true unity and to discover a common ground for constructive dialogue and fellowship in the Messiah. We must discover a fresh perspective of our goal as Sabbatarians.

Our goal will take time and patience; we must be willing to talk freely, frankly, and charitably with each other. Our approach must be an ethical one of reciprocal, sincere esteem for one another, applying old Merlin's prescription.



## The Turtle and the Hare

ANY six-year-old can tell about the great race between the turtle and the hare. Older people can also benefit by reviewing this old tale to better understand themselves.

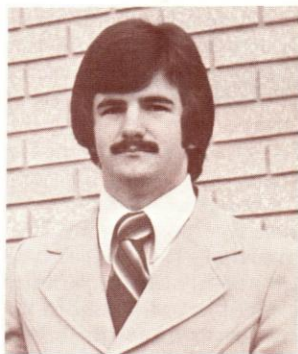
The story begins with the hare flaunting his superior speed, while the humble, and of course slow, turtle remains calm.

The majority of the populace agree that the hare is the best bet, and thus they wager their income on him. As the prerace festivities are concluded the race begins. The hare leaves the poor slow turtle behind, coughing in the aftermath of his explosive start.

The race develops, and the hare gains an enormous lead on his competitor. He decides to take the longer way to the finish line so he can go through the city to let his friends know that he is winning. However, while he is in town he notices the many sights and luxuries that are very appealing.

He thinks, "I have a good lead on the old slow turtle, so I'll just enjoy myself for a while." In his pleasurable experience he forgets about the race, and thus the poor slow turtle wins.

This old tale is a very descriptive way to explain the conflict between Sunday and the Sabbath. When the race began centuries ago during the reign of Constantine, Sunday jumped off to a long lead with the help of the state. The majority went for Sunday, which inevitably left the true Sabbath without much backing. Through the years the Sabbath has been gaining ground and will eventually catch Sunday and its adherents, who are wrapped up in the pleasures of the city.



We know that the winner will be the Sabbath, because it is the true rest day. Our heavenly Father never changes (Malachi 3:6), and neither does His rest day. If this be the case, the persistency of the Sabbath keepers, much like that of the turtle, will end in victory over that speedy Sunday.

Pen Pal,  
Anyone?

If you would like to be a pen pal send a recent photograph with name and address to:

Ron Bramlett  
P. O. Box 1207  
Cleveland, Tenn. 37311



# “Where Did He Get That Law?”

**A** LAWYER of eminence and talents but who was notoriously profane had a servant at whom his neighbors used to hear him swear with awful violence. One day this gentleman met a Christian who was also a lawyer and he said to him, “I wish, sir, to examine the Christian religion. What books would you advise me to read on the evidences of Christianity?”

His friend, surprised at the inquiry, replied, “That is a question, sir, which you ought to have settled long ago. You ought not to have put off a subject so important to this late period in life.”

“It is too late,” said the inquirer; “I never knew much about it, but I always supposed that Christianity was rejected by the great majority of learned men. I intend, however, now to examine the subject thoroughly myself. I have a mortal disease. I may live a year and a half or two years, but probably not longer. What book, sir, would you advise me to read?”

“The Bible.”

“I don’t believe you understand me,” resumed the unbeliever, surprised in his turn; “I wish to investigate the truth of the Bible.”

“I would advise you, sir,” repeated the Christian, “to read the Bible, and I will give you my reasons. Most infidels are very ignorant of the Scriptures. Now to reason on any subject with correctness we must understand the matter about which we reason. In the next place, I consider the internal evidence of the truth of the Scriptures stronger than external.”

“And where shall I begin?” inquired the unbeliever. “At the New Testament?”

“No,” replied the Christian, “at the beginning, Genesis.”



The man went home and began the serious study of the Scriptures. He applied all his strong and well-disciplined powers of mind to the Bible, to try rigidly, but impartially, its truth.

One evening the Christian called, found the unbeliever walking the room with a dejected look, his mind apparently absorbed in thought. He continued, not noticing that any one had come in, busily to trace and retrace his steps. The Christian at length spoke:

“You seem, sir,” said he, “to be in deep study. What are you thinking?”

“I have been reading,” the infidel replied, “the moral law.”

“Well, what do you think of it?”

“I will tell you what I used to think. I supposed that Moses was a leader of a horde of banditti: that having a strong mind, he had acquired great influence over a superstitious people, and that on Mt. Sinai he played off some sort of fireworks to the amazement of his ignorant followers, who imagined, in their mingled fear and superstition that the exhibition was supernatural.”

“But what do you think now?” interposed the Christian.

“I have been looking,” said the infidel, “into the nature of that law.”

I have been trying to see whether I can add anything to it, or take anything away from it to make it better. Sir, I cannot. It is perfect."

"The first commandment," continued he, "directs us to make the Creator the object of our supreme love and reverence. That is right. If He be our Creator, Preserver, and great Benefactor, we ought to treat Him, and none other, as such. The third forbids profanity. The fourth fixes a time for religious worship; and if there be a God, He ought surely to be worshipped, it is proper that some time should be set apart for that purpose, when all may worship Him harmoniously and without interruption. One day in seven is certainly not too much. The fifth defines the peculiar duties arising from family relations. Injuries to our neighbors are then classified by the moral law. They are divided as offenses against life, chastity, property, and character."

"And," said he, applying a legal idea with legal acuteness, "I notice that the greatest offense in each class is strictly forbidden. Thus the greatest injury to life is murder; to

chastity, adultery; to property, theft; to character, perjury. Now, the greater offense must include every injury to life; adultery, every injury to purity; and so of the rest. And the moral code is closed and perfected by a command forbidding every improper desire in regard to our neighbors."

"I have been thinking," he proceeded, "where did Moses get that law? I have read history: the Egyptians and the adjacent nations were idolators; so were the Greeks and the Romans; and the wisest and best Greeks or Romans never gave a code of morals like this. Where did Moses get this law which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous, but he has given a law in which the learning and sagacity of all subsequent time cannot detect a flaw. Where did he get it? He could not have soared so high above his age as to have devised it himself. I am satisfied where he obtained it. It came down from heaven. I am convinced of the truth of the Bible."

—Selected

## Announcements

### Tennessee Sabbath Services

The Bill Palmer and the Bob Wright families would like to welcome anyone to join them for Sabbath worship in Blountville, Tennessee. This is near Bristol, TN/VA.

We meet at 10:30 a.m. Sabbath Day at the home of Bill and Gloria Palmer in Blountville.

Directions from Interstate 81: take TN exit 69, route 37 East to Blountville; at signal light turn left onto 126 East, go through second signal light; at the edge of town is a Farm Bureau bldg. on the right and almost across the road on the left is a small store (brick building); turn left just beyond store. Go past "Carr Estates" sign and take the second right; this takes you to Palmer's drive—brick house with green front, corner lot. Phone number: 615-323-2748.

### Congratulations

Congratulations to Mrs. Leroy (Marjorie) Bass of New Auburn, Wis. Mrs. Bass, a former missionary to Guyana, has been accepted into the medical school of the University of Wisconsin in Madison.

### Needs Companion

A 33-year-old Sabbath-keeping Christian woman with a three-year-old daughter wishes to find a good Sabbath-keeping man for a lifetime companion and father to her child. Write to Apt. 3, Huntington Street, Jonesboro, Ark. 72401.

I am 45 years old, never been married, and would like to be a Christian companion.—Dolores Chattron, 140 Eliz. Rd. RD, Pontiac, MD 48053.

## A LETTER FROM HEAVEN

(Continued From Page 9)

America by the famous colonial printer Isaiah Thomas of Boston. His version carried the title, *A Copy of a Letter Written by Our Blessed Lord and Saviour, Jesus Christ*. The *Letter* continues to surface from time to time.

To be fair we must point out that several medieval churchmen rejected the *Letter* and even condemned its use. In our day its greatest appeal is probably not to Sunday keepers as such but to the superstitious who might look upon it as a good luck charm or as a means of warding off evil.

The entire text is too long to quote here, but here are some selections:

"Whosoever worketh on the Sabbath day shall be cursed. I command you to go to church and keep the Lord's Day holy, without any manner of work."

"I will have that day kept holy, that your sins may be forgiven you."

"You shall finish your labour

every Saturday in the afternoon by six o'clock, at which hour the preparation for the Sabbath begins."

The *Letter* goes on to promise many blessings for keeping Sunday according to its directions. Anyone having a copy of the *Letter* is assured of blessings, prosperity, and forgiveness of sins. But those who reject the *Letter* are assured of plagues that shall consume them and their children.

Of course, as far as I know, no Sunday supporter uses the *Letter from Heaven* to support Sunday keeping today. But it does illustrate the incredible depths to which some will stoop to support their particular beliefs, whatever they may be.

How refreshing it is to turn from such superstition to God's Word and read the plain, simple words: "Remember the sabbath day, to keep it holy . . . The seventh day is the sabbath of the Lord thy God." "The sabbath was made for man." These statements need no ridiculous, however pious, forgeries to support them!

## Shangri-La? No! Sunshine Mountain

SHIREEN HURLEY

**Y**OU READY to go fishin?" Old Mr. Cramer beckoned to the vacant-faced boy standing near the door of his room.

"Yeah!" Greg's voice came out with surprising energy and his face became transformed by a radiant smile. His awkward feet began to move him forward in sort of a lurch toward his "grandfather." The odd pair strolled casually out the door and down the path to the pond where they would spend the sunny morning in pleasant, unhurried talk.

Back at his home, Mr. Cramer's wife sat on a low stool, pointing out

the difference between weeds and flowers to Jeanie, who happily pulled up the weeds and lovingly caressed the bright blossoms. Her fifteen-year-old body did not match the puffy, baby face she turned in rapt attention to Mrs. Cramer, but she seemed content.

The Cramers, a healthy, normal retired couple, find meaning to their quiet existence as they spend some time with their young, retarded friends each day, without the arduous care and responsibility for their physical needs. Greg and Jeanie live in comfortable dormitories with other unfortunate

youngsters and a pair of foster parents for each small group. A staff assists them all in feeding, giving medical care and supervising interesting activities in the day rooms or on the playground.

The Cramers built their own home on the grounds, but pay a small fee monthly for maintenance and utilities. They have promised to give the house to the community so that another elderly couple may live there, as they have, when they are through with it. Other couples enjoy similar privileges and also spend much time with the children. All are content with their lives.

A company store sells them all their necessities for only 10 percent above cost, and simple recreational activities are available along with the nearby Seventh Day Baptist Church with its many services and activities.

This pretty picture may be a reality somewhere at present but it is still only a beautiful dream at Sunshine Mountain in Mississippi.

Jack Hays, his wife, Linda and his brother, Ralph, have envisioned such an ideal institution for many years and, at long last, their worthy dream seems to be nearing fruition. Out of their meager incomes they have acquired some acreage, ideally situated out of the city but only minutes away from schools, hospitals, and shopping centers. With their funds, capable hands, and aching backs, they have constructed the first building, which will eventually serve as the office, with recreation rooms, storage space, and pump room for the clear water coming from a sparkling artesian well already abundantly supplying the project. Ralph, his sister, and his mother, caring for his childlike wife, Mary, live in the structure presently. Mary suffered severe brain damage on the operating table two years ago. Their son, a recent college graduate

trained in commercial art, also shares the home. He has set up an already flourishing sign-painting business.

Both Jack and Ralph have been ill-treated by circumstances, but their faith has been strengthened by their experiences. They desire to share their Christian community ideal, directing and guiding it physically and spiritually as long as they are able—or “until the Lord comes” they say—knowing it will fulfill a great need for the special, loving care retarded children require as well as giving those elderly folks, who wish to participate, a different sense of fulfillment. Such children, they and the Hays brothers know, are usually shunted off to a mental institution or locked in a back room, hidden from public view and often neglected. There are few recognized places directed specifically toward their needs.

Jack Hays is the pastor of the Metairie Seventh Day Baptist Church in Louisiana, and Ralph Hays, an ordained minister, provides a regular weekly radio ministry over two stations in McComb, Mississippi. In addition, they are engaged in the development of Sunshine Mountain. Although this project will help them with their families and the ministry they wish to accomplish, Sunshine Mountain at present belongs to the Metairie church until it becomes a recognized charitable institution with a board of directors guiding its course for posterity.

Seventh Day Baptist Executive Secretary K. D. Hurley and I visited Jack and Linda for three days during our tour of churches of southern states. We listened to Jack's explanations and description of their dream all Friday evening, attended church with them Sabbath, and went to Sunshine Mountain on Sunday, about a two-



hour drive from their home in Gretna.

The wooded hill is lovely with a stream running through it which continues through the area to a place which could be dammed up to form the fishing pond for the "grandfathers" and kids.

We were favorably impressed with all the plans, charts, figures and the fact that authorities have been consulted as to law, health, and building codes. Requests from parents of retarded children for such a facility are in hand. A staff of professional people is waiting to answer the call to go help. The Hays men feel assured of personal resources for financial support which they will contribute to the cause, in addition to funds from gifts of other people. The ongoing program will need many gifts to speed it to completion, but it is hoped that some children will be housed as soon as the first dormitory is ready for occupancy.

Linda Hays is trained in pedagogy. She and Jack have cared for retarded children in their home, seeing some of their IQ's improve under loving attention. Their own three children know the fun and privilege of sharing their home, family devotions, and companionship with less fortunate children. At Sunshine Mountain they will live as an individual family but with pleasant responsibilities for each to accept in this truly Christian community.

The trustees of the Seventh Day Baptist Memorial Fund have voted to let the project use money to buy a tractor in development of the grounds. A farmer is considering giving some cattle. Many of the children will enjoy caring for the animals which can also help supply some of the food. A large vegetable garden can also be planted and cared for by some of them. A large field for games is included in the plans.

Many people are beginning to catch the vision of Sunshine Mountain as something worthy of support. It is also seen as a pilot project for similar communities in other parts of the country. The Hays brothers feel that God has directed them in this endeavor and there is reason to think of other places where God's kingdom on earth may be carried out.

"Am I my brother's keeper?" Ralph, Jack and Linda Hays think so and trust that others will join them in this thought and action.

*Sunshine Mountain is located off U.S. Highway 51 and I-55, five miles north of the Louisiana-Mississippi state line. Turn at the Chatawa road sign, and continue on the Chatawa road between the Highway and the Chatawa Post Office. Phone 601-783-3426. The address is P. O. Box 37, Chatawa, MS 39632.*

—The Sabbath Recorder



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**Q.** *Why write a will?*

**A.** A will allows *you* to decide how your property will be distributed. Without a will, a probate judge—who does not know your intentions or your family's needs—makes the decision.

**Q.** *Who needs a will?*

**A.** Every adult who owns anything at all and wants to determine what will happen to his property at death.

**Q.** *Does a woman need a will if her husband has one?*

**A.** YES—for the same reason her husband has one.

**Q.** *How much do attorneys charge to prepare a will?*

**A.** This depends on where you live and how complicated your estate is. Most attorneys are glad to discuss the fee in advance. Usually, the cost is modest compared to what he can save your heirs later.

**Q.** *When is the best time to write a will?*

**A.** As soon as possible! Most people have “good intentions,” but up to 70% of the estates settled each week are distributed without the benefit of such a document.

**Q.** *Where is the best place to keep a will?*

**A.** Wherever you keep other important papers. However, make certain that at least two other persons know the location and have access to it.

**Q.** *Is a bequest an appropriate gift to a Christian organization?*

**A.** YES. In fact it has a special value for many organizations since a bequest is an expression of confidence in the long-range purpose of the organization.

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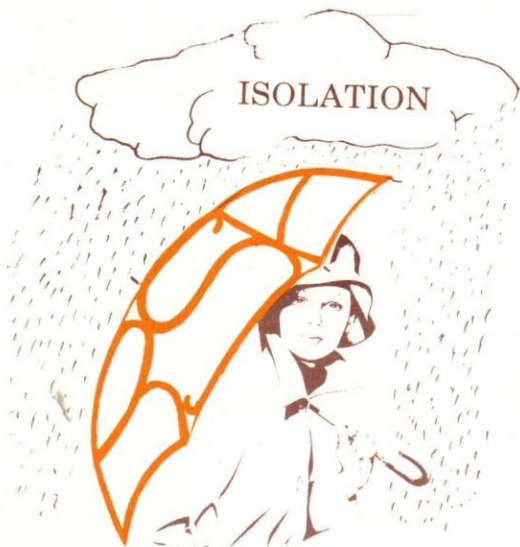
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