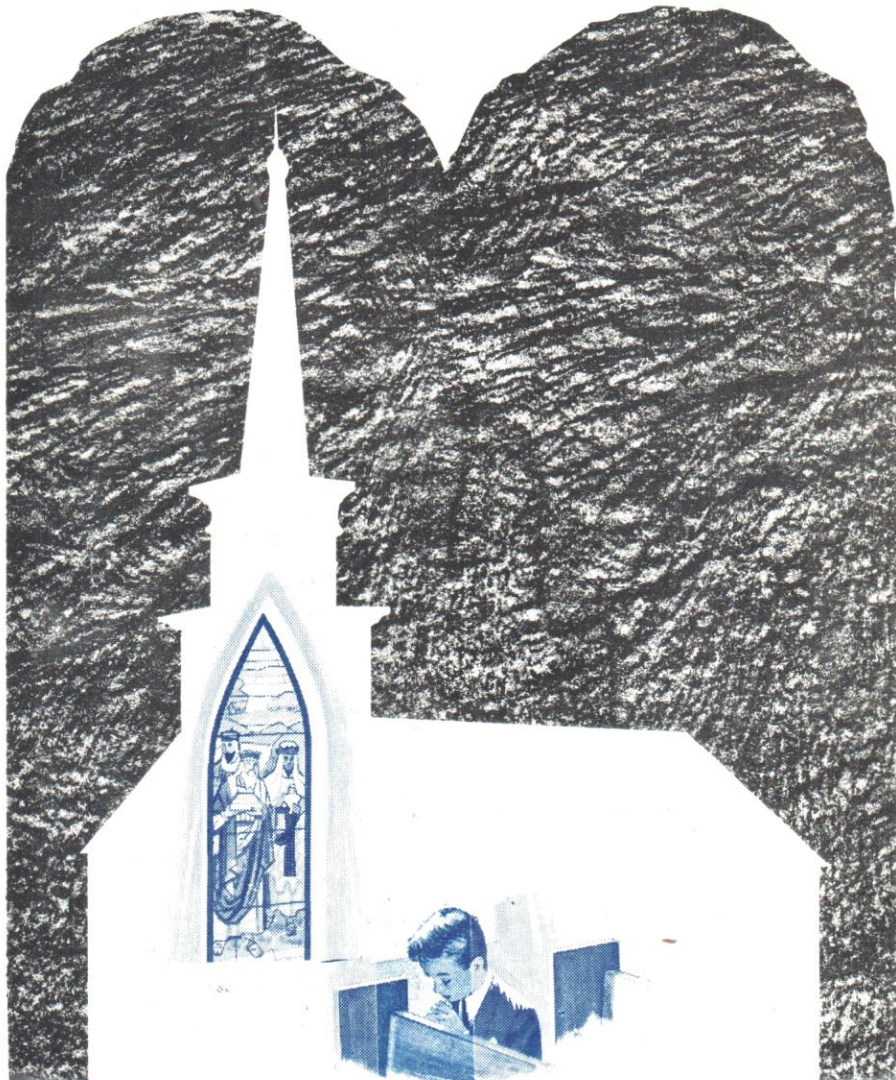


"Go, set a watchman,
Let him declare what he seeth."

ISAIAH 21:6

THE SABBATH SENTINEL

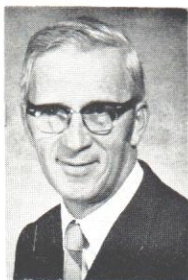
JANUARY 1978



Remember the sabbath day, to keep it holy. Exodus 20:8

New Leaf — or New Life?

New Year's Day is traditionally the time for resolutions, of "turning over a new leaf" and attempting to do better. As I take down old calendars and put up new ones, I ponder



Eugene Lincoln

the fact that I have been just turning over the leaves of calendars for the past twelve months.

That's also true in my life. But I realize I need not just turn over a new leaf in my sinful old life; I need to let the Spirit of God pour into my heart, making me, in the words of the apostle Paul, a

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completely new creature, with old things having passed away and all things becoming new (2 Corinthians 5:17).

That is my prayer this year—for myself and for each reader of THE SABBATH SENTINEL.

THE SABBATH SENTINEL

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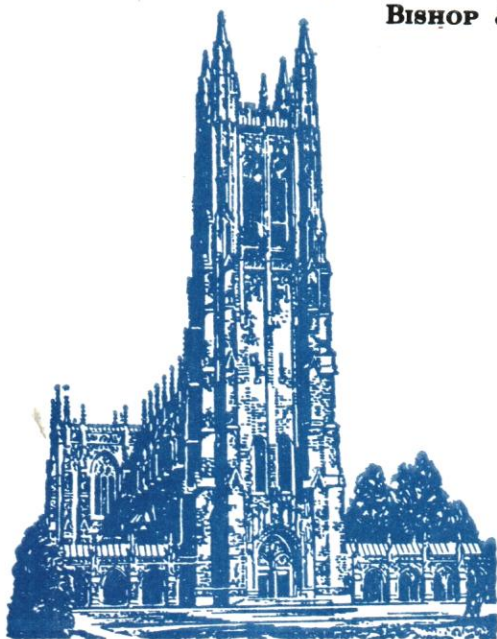
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Sabbath—The Lord's Day

BISHOP JOHN D. GARR



From the very genesis of this world, there has been only one day which Yahweh God has called His day, and that is the seventh day, the Sabbath of antiquity.

Listen to the Bible's account of the Sabbath day: "And God blessed the seventh day, and sanctified it . . ." (Genesis 2:3). The seventh-day Sabbath then is the day that God set apart in the beginning to be a weekly time reserved for Him and His service.

The Sabbath was made for man as a time when he could remember the fact that his existence is dependent upon the Almighty who created him. The patriarchs of Israel recognized God's set-apart day before the Eternal made the remembrance of this day a requirement of His constitutional law to the newly formed nation of Israel at Sinai.

Here's what God told Israel about His day: "Remember the sabbath day to keep it holy [set apart] . . . the seventh day is the sabbath of the Lord thy God . . . for in six days the Lord made heaven and earth . . . and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

God explicitly tells us that He does not change (Malachi 3:6). Why then should we assume that He would change the day that He called His Sabbath for another day? If there is anything that is certain about our God, it is that He is not inconsistent! His day is still the Sabbath.

If there is one institution that is definitely not a product of human tradition, it is the Sabbath, for the Sabbath was in effect long before Abraham, Isaac, Jacob, or Moses ever lived. It stands as an immutable principle of God that has always and will always remain the same. Though many have rejected the Sabbath truth because of the legalistic attitude of some Sabbath keeping institutions, yet it remains a truth to be embraced by the pure in heart.

THE FIRST DAY

If we are going to sanctify, set apart, or memorialize a special day, why not observe the day which God gave us, the seventh-day Sabbath? Much of Christianity, through misguided tradition, memorializes Sunday as a sabbath, pointing to the supposition that Jesus was resurrected on Sunday morning. The fallacy of this assumption is easily recognized when we realize that the tomb was empty when the women arrived at sunrise on the first day of the week. Jesus had *already* risen.

Many Christians attempt to support Sunday sanctity by the fact that some of the disciples came together on the first day of the week for fellowship and worship. Even if this were so,

Believers may worship on any day; however, the Sabbath of the Lord is still the Sabbath.

there is still no evidence to indicate that they did away with or replaced the seventh-day Sabbath with the first day. Believers may meet for worship on any day of the week; however, the



JOHN D. GARR

is an ordained bishop of The Church of God (Jerusalem Acres), Cleveland, Tennessee. He serves as General Overseer of the Church Publishing Company, managing editor of *The Vision Speaks*, and public relations agent for the Church.

Sabbath of the Lord is still the Sabbath of the Lord. We condemn no one for worshipping on Sunday, only for denying the Sabbath.

THE LORD OF THE SABBATH

What effect, if any, did Jesus' coming have upon the Sabbath? Did He come to destroy it? Not according to His own words (Matthew 5:17). As God's Reformer, Jesus came to perfect the Sabbath along with the rest of God's religious system. He declared that he had this authority in Luke 6:5, "... the Son of man is Lord also of the Sabbath." As ruler over the Sabbath, Jesus had the authority

to alter the manner of observance; however, He could not change the day else He would no longer be Lord of the *Sabbath* but Lord of Sunday or Monday.

What Jesus did with the Sabbath certainly brought about the accusation that He was breaking the Sabbath (Luke 6:1, 2). Jesus did break nearly all of the Old Testament legalistic requirements concerning the Sabbath; however, He maintained

Jesus maintained respect for God's memorial day.

respect for this memorial day. When questioned about His conduct on the Sabbath, Jesus replied, "Come unto me, all ye that labour and are heavy laden, and I will give you rest [*Sabbath*]; take my yoke upon you . . . for my yoke is easy, and my burden is light." As a result of the restriction of the Talmud; the Jews had become so burdened with the ritual of the Sabbath that they did not have rest; therefore, Jesus came to bring a rest for the soul that would make the yoke and burden of remembering the Sabbath easy.

REST FROM FLESHLY WORKS

This is the mystery of the perfecting of the Sabbath in the new covenant: "For he that is entered into his rest, he also hath ceased *from his own works*, as God did from His." Christ, our

Christ is our Sabbath; therefore, we have a greater reason for Sabbath observance in remembering Him.

righteousness, is our rest or Sabbath; therefore, we are not bound by a burden of the law to establish our righteousness through ritual. This, however, does not destroy the recognition of the Sabbath. Indeed, the New Testament Sabbath brings us a remembrance of even greater things than our creation. It weekly reminds us of our rebirth through faith and the indwelling of the Holy Spirit.

THE SABBATICAL MILLENNIUM

The observance of the seventh-day Sabbath causes us to realize that the coming seventh of God's thousand-year days will be a day of rest for all believers, when Christ will return to rule on the throne of David in Jerusalem for a thousand years (II Peter 3:8). The coming Sabbatical Millennium is the fulfillment of the Sabbath predicted in Hebrews 4:9: "There remaineth therefore a rest to the people of God."

LAWFUL TO DO GOOD

Jesus declared that it was lawful to work for God on the Sabbath day (Luke 6:9). In perfecting the Sabbath in New Testament order, Jesus changed its observance from a day of required rest and inactivity to a day of labor for and worship of the Eternal God until the Kingdom comes and the reign of Christ begins. Then we shall have rest from our labors for God. "Let us *labor* therefore to enter into that rest."

REMEMBERING GOD

Why not do as our God asked and remember His day. If we love God, His wish should be our command. Worship God and live a holy life every day; but remember God's creation, re-creation, and coming Kingdom on His day, the seventh-day Sabbath of the Lord.

B.S.A. President Interviews Priest-Congressman

Recently B.S.A. President Terril D. Littrell conducted an exclusive interview with Priest-Congressman Robert F. Drinan, S.J. Father Drinan has gone on record for pressing for new legislation that would end job discrimination for Sabbatarians.

Littrell: Father Drinan, could you give us a little idea of your family background?

Drinan: I was born in Boston as the youngest of three children, entered the Society of Jesus in 1942, and was ordained a priest in 1953. In 1970 I was elected to Congress.

Littrell: When and how did you become aware of your vocation?

Drinan: When I was a junior in college, I saw a display for the Jesuits at Boston College, and I wanted to enter that year. However, wise people urged that I postpone entrance until I graduated. . . I don't think there is any one thing that attracted me; many things entered into the whole desire that I had.

Littrell: Did you think when you entered religious life that you would be a priest-congressman?

Drinan: I never even had the idea of being a priest lawyer. Back in January of 1970, a citizen caucus of some 2,000 people came to ask me if I would be their candidate to run for Congress. . . None of my friends would discourage me from accepting this bid, and as a result this group, on February 27, 1970 chose me from among five people. Together we did something that was unprecedented in Massachusetts politics; namely, defeating a well-



Father R. F. Drinan, S. J.

entrenched Democratic incumbent in 1970. Before this, I was assistant dean of Boston College Law School. Then I became the dean from 1956 to 1970. During that time I wrote three books, was corresponding editor of *American Magazine*, and had been visiting professor for a year at the University of Texas Law School.

Littrell: What does your community feel about your being a priest-congressman?

Drinan: I think that there is no doubt of the fact that the community feels that politics is a form of apostolate. Though the General Congregation of Jesuits didn't expressly say that political life was an apostolate, nonetheless, indirectly they did say it when they said that in the political order we must fight against institutionalized injustice. In the New England Province, when I was elected two years ago, they went out of their way to say that this is an acceptable form of apostolate, just as teaching theology, law, or mathematics.

Littrell: Many people feel that religion and politics do not mix. How do you feel about that?

Drinan: I think that parish life is going through obvious revolutions. People want an intellectual religion and are looking for that in some way. A religious leader—priest, minister, rabbi, or what have you—has a new way of communicating through politics.

Littrell: As a priest-congressman, will you encourage others to follow this particular field of ministry, and how would you do that?

Drinan: I've been invited to any number of seminars to speak, any number of clergy conferences. I don't think they would have invited me if I didn't have the present position. Furthermore, you are invited to various things where they want a moral dimension. I spoke at Berkeley recently; these three lectures totaled some 800 clergy, so you have a positive influence in that way.

Littrell: Do you think America has

lived up to the ideals of the Founding Fathers as you envisioned those ideals?

Drinan: In a certain sense, yes, in that now we have the oldest written constitution of any country in existence, and in a certain sense, we can be proud that we do have the rule of law. After all, a year or two ago, we reached for some obscure section of that constitution that talked about impeachment, and we exercised it, and we have never had a coup d'etat. So in that sense, it has lived up.

On the other hand, the poverty in America is clearly contrary to what they intended. They intended that everyone should have equality of opportunity. Every fifth person lives under the poverty line and now with the elderly some 10 percent of the people—25 million—one third of them are living under the poverty line. I'm certain that the founding fathers didn't intend that. Furthermore, in connection with privacy and electronic surveillance, they said in the Fourth Amendment

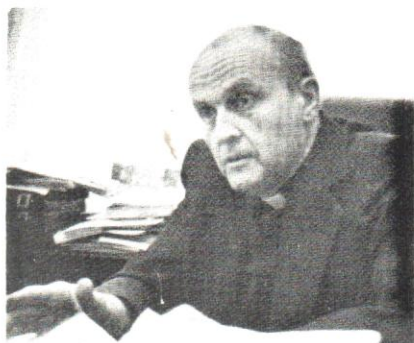
Drinan:

This delicate distillation of Judaism and Christianity in humanism that the Founding Fathers put together was a fantastic experiment of government.

that there should be no unreasonable search and seizure of one's person or place, and I don't think that has been lived up to—obviously not by the FBI or the CIA. So we are seeking corrections. In the Bicentennial Year, I think that you can say that it was a fantastic experiment of government, this

delicate distillation of Judaism and Christianity in humanism that the Founding Fathers put together. We have kept some of those ideals, but there's a lot of those ideals that have not been fully implemented.

Littrell: We Sabbatarians feel that there is an institutional injustice on the part of the recent Supreme Court decision upholding employers' dismissals of Sabbatarians on



grounds of undue hardships resulting from allowing Sabbatarians to take Saturday off as a rest day. How do you feel about that?

Drinan: The Supreme Court misinterpreted the intent of Congress in the rulings by striking the balance too far to the side of purported business interests to the detriment of religious liberty. In my opinion new legislation is necessary which would require an employer to respect the religious beliefs, practices, and observances of its employees.

Littrell: The Lord be with you, Father Drinan.

Drinan: And also with you, Dr. Littrell.

Littrell: Thank you.

Roots of Sunday Observance

HENRY SKADSHEIM

AN authentic source of evidence has now been made available about the origin of Sunday veneration and elimination of the Bible Sabbath. Samuele Bacchiocchi was admitted to study in the Catholic school in Rome, the Pontifical Gregorian University and awarded a Ph.D. degree with Magna cum Laude for outstanding scholarship in church history from Catholic sources. It is the first time since the founding of the university 430 years ago that a Doctoratus in Historia Ecclesiastica has been awarded to a man who is not a Catholic.

In an article in the *Review and Herald* published in Tacoma Park, D.C., on September 1, 1977, Dr. Bacchiocchi gives a brief report on what he learned from this original source and gives 40 references of the publications cited. Bible and early church fathers usually blamed for the change, give no evidence that Christians observed Sunday instead of the Bible Sabbath for over a hundred years after Christ's time. At the first ecumenical council about A.D. 50 the apostle James, Christ's brother, remarked that Gentile Christians were receiving instruction from Moses "in the synagogues every Sabbath" (Acts 15:21). There was no indication by then of any change in the Sabbath. Again ten years later Paul was asked by James and the church elders that in preaching to the Gentiles "all may know. . . thou . . . walkest orderly and keepest the law." Then, of course, at the flight of the Christians from Jerusalem when it was destroyed A.D. 70 they were admonished by Christ to pray

that they might be able to keep the Sabbath (Matthew 24:20).

The early church historian Epiphanius wrote that those Jewish Christians who fled from Jerusalem "fulfill the Jewish rites, . . . the Sabbath and others." This was after A.D. 135. Under the persecution of Emperor Hadrian the Christians who fled to Pella were zealous "to observe strictly the bodily worship of the law." After the conflict with the Jews, Hadrian prohibited the practice of the Jewish religion, particularly the observance of the Sabbath (*Anti-Judaism*, page 40).

A controversy arose about the change of Easter from Nisan 14 to be always on Sunday. By A.D. 402-417 Pope Innocent cleared this up by extending it to every week in Epistola 21: "We celebrate Sunday because of the venerable resurrection of our Lord Jesus Christ, not only on Easter but in actuality by the single weekly cycle." The same anti-Jewish motivations that led to the abandonment of the Jewish Passover and to the introduction of Easter Sunday acted contemporaneously to substitute Sunday

worship for Sabbath keeping. *Hefele*, page 322, says: "In unanimously adopting [Easter Sunday] we desire, dearest brethren, to separate ourselves from the detestable company of the Jews."

Partly because of the Roman authorities' struggle with the Jews trying to break away from Roman subjugation, hatred of the Jews was promoted, and after Nero various imperial measures. After Christianity became the state religion there was added the authority exercised by the Bishop of Rome, the only one capable of influencing the rest of Christianity to adopt new liturgical customs such as Easter Sunday, the weekly Sunday, and December 25 as Christmas. This reminds us of the prophecies of Micah 6:16, "For the statutes of Omri . . . and all the works of . . . Ahab, . . . I should make . . . the inhabitants thereof an hissing: therefore ye shall bear the reproach. . . ." and 2 Chronicles 29:8, "The Lord . . . hath delivered them to trouble, to astonishment, and to hissing as you see with your eyes."

Even at this late date the Sabbath is despised as "that Jewish Sabbath."

Luther's View . . .

AGAINST THE ANTINOMIANS

The present treatise, published in early 1539, is one of the chief documents in the controversy over the relationship of law and gospel that racked the Lutheran movement in general, and the town of Wittenberg in particular, during the years 1537-1540. Focus of this dispute, as he had been of the earlier "Antinomian controversy" dating from the year 1527, was Luther's younger colleague, John Agricola (ca. 1494-1566). A native of Luther's own birthplace, Eisleben, Agricola



matriculated at the University of Wittenberg in 1515 and, like his contemporary Philip Melanchthon, soon became both an ardent follower and a close personal friend of Luther. He studied medicine for a time, served as catechist to the youth of Wittenberg, and then in 1525, having been disappointed in his hope of obtaining a chair on the Wittenberg theological faculty, accepted the position of director of the newly founded Latin School in Eisleben, where in subsequent years he also gained a widespread following as a preacher.

Melanchthon's *Articles of Visitation*, prepared for the guidance of those who fanned out from Wittenberg to inspect the condition of the churches in Electoral Saxony in 1527, gave the occasion for the first controversy. In the conviction that Luther's doctrine of "the freedom of a Christian" was being grossly misinterpreted in some quarters as a charter for moral laxity, Melanchthon laid great stress, in the *Articles*, on the necessity for a continued preaching of the law as well as the gospel. "Many," he noted, "now talk only about the forgiveness of sins and say little or nothing about repentance. But true repentance and contrition for sin—which are to be instilled by the rigorous preaching of the law—are the necessary preconditions of genuine faith. Furthermore, the preaching of the law, e.g., the Ten Commandments, is useful and necessary, he insisted, as a guide to the good works which are to follow true faith.

To this emphasis on the law Agricola objected, claiming that it was unfaithful to the basic insights of evangelical faith. Contrition and repentance for sin, he stated, are not so much a

precondition of faith as a consequence of it. What can best induce genuine sorrow over one's sin and a turning from it is not the preaching of the law, but the preaching of the gospel of God's immeasurable grace in Christ. And as to guidance for the Christian life, it is to be derived not from the Ten Commandments or other aspects of the law in the usual sense, but from the apostolic admonitions which follow from the gospel.

Agricola here was undoubtedly picking up authentic elements in Luther's own teaching, yet without the counterbalance of Luther's realism concerning the Christian's situation.

In December, 1538, Agricola approached Luther for a reconciliation; motivated partly, no doubt, by anxiety lest his stipend be cut off by the elector. To avoid any possibility of a miscarriage of the arrangement, he asked Luther himself to prepare the text of a recantation which he, Agricola, would sign. In response, Luther set about to prepare the text of the present treatise, wherein, much to Agricola's dismay, he embedded the one sentence which could be considered to constitute such a recantation in the context of a harsh and satirical polemic, casting the whole in the form of an open letter to one of Agricola's arch-antagonists Caspar Guttel.

THE LETTER . . .

"To the reverend and learned Dr. Caspar Guttel, pastor in Eisleben, my especially good friend in Christ: Grace and peace in Christ, dear Doctor. I assume that you received some time ago a copy of the disputations against the new spirits who have dared to expel the law of God or the Ten

Commandments from the church and to assign them to city hall. I never expected that such false spirituality would occur to the mind of man, much less that anyone would support it. However, God warns us through such instances to be on our guard and not to assume that the devil is as far from us as these secure, impudent spirits suppose. We must, indeed, constantly call upon God for help and protection with awe, humility, and earnest prayer; otherwise the devil will soon conjure up a phantom before our eyes, so that we are ready to swear that it is the Holy Spirit himself. Of this we are warned not only by the heretics of the past but also by great and terrible examples from our own time.

"I would probably have been willing to forget all the hurts I endured if I could have rested in the hope that I had clarified my position and defended myself sufficiently in the disputation. But Satan would not tolerate this. He is always trying to get me involved and giving the impression that things are not so bad between me and them. I am afraid that if I had died at Smalcald,

"I would forever have been called the patron of such spirits, since they appeal to my books. In fact, they did all this behind my back, without my knowledge and against my will. They did not have enough consideration to show me so much as a word or a letter of all this, nor did they question me at all about this matter. Thus I was forced to take Master John Agricola to task more than once, beyond what he experienced in the disputation, and I said to him in the presence of our doctors and theologians all that had to be said. For he is the instigator and the master of this

game. I did this so that it would become very clear to him what a favor he did me and my spirit in this—a spirit for which I also, by the way, have some regard!

Martin Luther:

It is most surprising to me that anyone can claim that I reject the law or the Ten Commandments.

"It is most surprising to me that anyone can claim that I reject the law or the Ten Commandments, since there is available, in more than one edition, my exposition of the Ten Commandments, which furthermore are daily preached and practiced in our churches. (I am not even mentioning the *Confession* and the *Apology* and our other books). Furthermore, the commandments are sung in two versions, as well as painted, printed, carved, and recited by the children morning, noon, and night. I know of no manner in which we do not use them, unless it be that we unfortunately do not practice and paint them with our deeds and our life as we should. I myself, as old and as learned as I am, recite the commandments daily word for word like a child. So if anyone perchance gained some other impression from my writings and yet saw and perceived that I stressed the catechism so greatly, he might in all fairness have addressed me and said, "Dear Dr. Luther, how is it that you emphasize the Ten Commandments so much, though your teaching is that they are to be discarded?" That is what they should have done, and not worked secretly behind my back and

(Continued on page 14)

BSA Officials Visit Lord's In



Dr. James P. Wesberry at his desk.

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Dr. Wesberry invited the two BSA officials to attend the LDA board meeting in February as guests.

During the meeting Dr. Wesberry, a true Southern gentleman, presented each of the BSA representatives with an autographed copy of his biography, *The Morningside Man* by James C. Bryant.

Despite obvious differences in the two organizations, some areas of possible cooperation were explored. One step taken in this direction was planning an exchange of articles. Dr. Wesberry will write an article in THE SABBATH SENTINEL and the SENTINEL editor will write an article to appear in *Sunday*, the LDA magazine.

Concerning the meeting, President Littrell said, "This is a history making event. Never in our history have Sabbatarian leaders met with a leader of the Lord's Day Alliance with the intention of



Littrell, Wesberry

Sunday Alliance Headquarters Atlanta

Sabbath Association
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 H SENTINEL editor
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d entering into dialogue that could have far-reaching consequences to
 both organizations. I am thrilled about the possibilities, and looking
 forward to our meeting together again in February, 1978.

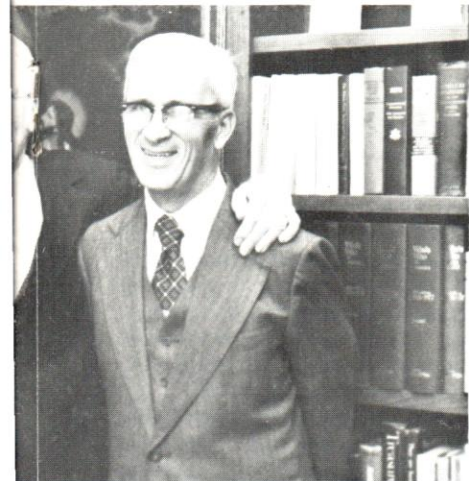
of The SENTINEL editor stated, "I was impressed by the warm welcome
 we received from Dr. Wesberry and his secretary. The fact that we could



**Dr. Wesberry presents copy of
his biography to President
Littrell.**

discuss our differences and still
 maintain a Christian spirit
 and show mutual respect for
 each other was also inspiring.
 Ten years ago I don't think
 such a meeting would have
 been possible.

"Of course we do not go
 along with many of the LDA
 aims, nor do they agree with
 us on several points; we'll
 always have these differences,
 for that's our reason for
 existing as two organizations.
 But we need to understand and
 love each other. I believe this
 meeting was a step in that
 direction."



Wesberry, and Lincoln

ANTINOMIANS . . .

(Continued from page 11)

waited for my death, after which they could make of me what they would. Ah well, let them be forgiven who cease doing this.

"To be sure, I did teach, and still teach, that sinners shall be stirred to repentance through the preaching or the contemplation of the passion of Christ, so that they might see the enormity of God's wrath over sin, and learn that there is no other remedy for this than the death of God's Son. This doctrine is not mine, but St. Bernard's. What am I saying? St. Bernard's? It is the message of all of Christendom, of all the prophets and apostles. But how can you deduce from this that the law is to be cast aside? I cannot find such a deduction in my logic textbook. I should like to see or hear the master who could demonstrate it.

"When Isaiah 53:8 declares that God has "stricken him for the transgression of my people," tell me, my dear fellow, does this proclamation of Christ's suffering and of his being stricken for our sin imply that the law is cast away? What does this expression, "for the transgression of my people," mean? Does it not mean "because my people sinned against my law and did not keep my law?" Or does anyone imagine

Does anyone imagine that there can be sin where there is no law?

that there can be sin where there is no law? Whoever abolishes the law must simultaneously abolish sin. If he permits sin to stand, he must most certainly permit the law to stand; for according to

Romans 5:13, where there is no law there is no sin. And if there is no sin, then Christ is nothing. Why should he die if there were no sin or law for which he must die? It is apparent from this that the devil's purpose in this fantacism is not to remove the law but to remove Christ, the fulfiller of the law.

"For he is well aware that Christ can quickly and readily be removed, but that the law is written in the depth of the heart and cannot be erased. This is clearly seen in the psalms of lamentation. For here the dear saints are unable to bear the wrath of God. This is nothing but the law's perceptible preaching in man's conscience. The devil knows very well too that it is impossible to remove the law from the heart. In Romans 2:14-15 St. Paul testifies that the Gentiles who did not receive the law from Moses and thus have no law are nevertheless a law to themselves, being obliged to witness that what the law requires is written in their hearts, etc. But the devil devotes himself to making me secure, teaching them to heed neither law nor sin, so that if sometime they are suddenly overtaken by death or by a bad conscience, they have grown so accustomed to nothing but sweet security that they sink helplessly into hell. For they have learned to perceive nothing in Christ but sweet security. Therefore such terror must be a sure sign that Christ (whom they understand as sheer sweetness) has rejected and forsaken them. That is what the devil strives for, and that is what he would like to see.

"It seems to me that these spirits think that all who are listening to the message are pure Christians, without sin—though in reality they are dejected and

downcast hearts who feel their sin and fear God and who therefore must be comforted. To such, the dear Jesus can never be portrayed sweetly enough. They need much more of this, as I discovered in many of them—to say nothing of myself. But these spirits themselves are not such Christians, for they are so secure and confident. Neither are their listeners, who also are secure and happy. In one passage a fine, beautiful young woman, a splendid singer, sings thus: "He feeds the hungry so that they rejoice, and sends the rich empty away. He

humbles the mighty and exalts the lowly, and his grace is with those who fear him" [Luke 1:50-53]. If the Magnificat speaks the truth, then God must be the foe of the secure spirits who are unafraid, as such spirits who do away with law and sin are sure to be.

"Therefore I ask you, dear Doctor, to keep to the pure doctrine as you have always done. Preach that sinners must be roused to repentance not only by the sweet grace and suffering of Christ, by the message that he died for us, but also by the terrors of the law."



KEEPING POSTED

Lord's Day Alliance Leader Friend of Sabbatarians

Dr. Samuel A. Jeanes, national Lord's Day Alliance leader, called for an amendment of the Civil Rights Act to protect the rights of workers who observe Saturday as Sabbath.

He expressed support for a bill introduced by Rep. Robert F. Drinan (D.-Mass.) which would exert more pressure on employers to accommodate workers' religious observances or practices than do existing requirements.

"This amendment is necessary to protect the religious rights of all our citizens," said Dr. Jeanes, chairman of the state and national affairs committee of the Lord's Day Alliance of the United States.

The proposed House bill (H.R. 8429) would amend Title VII of the Civil Rights Act of 1964 that provides protection to employees' religious observances and practices.

Jeanes urged the House Committee on Education and Labor to release the bill for House action. He said the bill, in effect, would overturn the U.S. Supreme Court's decision in June which ruled against a worker who lost his job over the Sabbath issue.

Larry G. Hardison, a Worldwide Church of God member, had argued that he lost his job as a Trans World Airlines machinist after he declined to work on Saturdays. He claimed that TWA and the International Association of Machinists and Aerospace Workers violated the provisions of the Civil Rights Act of

1964, as amended in 1972, that barred employers from discriminating on the basis of religion.

The U.S. Supreme Court, in ruling in favor of TWA, said seniority rights and extra expenses take precedence over the religious rights of workers who want certain days off for religious observance.

The ruling was seen as a major setback [for]. . . religious groups which observe Saturday as Sabbath. It was seen also as giving employers greater leeway in satisfying religious requirements of the Civil Rights Act. Adventists and several Jewish groups filed friend-of-the court briefs supporting Mr. Hardison.

Almost immediately after the ruling in June, a regional leader of the Seventh-day Adventists reported that several Adventists had been threatened with losing their jobs. He said "we hardly expected . . . threats to come so soon, but a number of private employers are apparently taking this opportunity to purge their working force of those around for whom they have unwillingly made accommodations."

Under the existing Civil Rights requirements, employers must make "reasonable accommodations" to meet the religious observances and practices of their workers and prospective workers, without causing "undue hardship on the conduct of the employer's business."

The proposed measure would amend 701 (j) of the Civil Rights Act so that employers will be required to accommodate the religious needs of workers unless it causes "severe pecuniary or other material loss to such employer."

In pressing for the amendment, Dr. Jeanes quoted from the dissent to the Supreme Court decision, which said that the "ultimate tragedy" of the decision is that "our hospitality to religious diversity has

been seriously eroded. All Americans will be a little poorer until (the) decision is erased."

Birmingham Blues

A check of local merchants, those who keep Sunday hours and those who do not, law enforcement officials, the Birmingham, Ala., Area Chamber of Commerce and the Alabama Retail Association, suggests that the only stumbling block to further spread of Sunday store hours is the law limiting operations to only four employees. Public sentiment now seems to favor Sunday hours.

"Sunday blue laws are victimless laws. Nobody's really a victim when stores open, it's just against the law," said Lt. Don Haynes, head of the investigative section of the Jefferson County Sheriff's Department.

A court injunction has stopped sheriffs from enforcing existing state Sunday closing laws. The injunction grew out of court cases by Sunday operators who claimed that law enforcement officials were not arresting all Sunday violators—just a select few.

Judges around the state began saying the time had come to either enforce blue laws against all, except drug stores, theaters, and restaurants, or to just ignore the laws altogether.

Should a citizen want to, he can still swear out a warrant against a particular merchant who violates the Sunday closing laws, forcing the sheriff's office to do what they used to do on their own.

"We haven't had a single warrant sworn out against any merchant since the court injunction was placed against us a couple of years ago," said Chief Deputy Raymond Belcher. "I guess if somebody wanted to swear out a warrant we'd have to enforce it, but

that hasn't ever happened."

Sears, the nation's largest retailer, was surveyed by newspapers in a national survey to see which had Sunday hours. In 108 market areas, Sears operated on Sundays in 58 percent of them. By comparison, Penney's was open in 68 percent of the markets, with the percentages for K-Mart, 77, Woolco, 66, and Zayre, 75 percent.

Sears was open on Sundays in California, Illinois, Michigan, Ohio and Indiana. But it was closed in Alabama, Louisiana, Massachusetts, New York and Pennsylvania. In Tennessee, North Carolina, Missouri and Florida, Sears kept Sunday hours in some cities but not in others.

"Sooner or later the legislature is going to have to face up to making a decision about these blue laws. They've kicked it around several times already," said E. M. Danengerg, trade director for

Birmingham Area Chamber of Commerce.

Charles McDonald, director of the Alabama Retail Association in Montgomery, explained that grocery stores were one of the first groups locally to begin opening Sundays because of their competition from convenience stores.

Also, he said, "a grocery store's expenses are about the same on Sunday as on a week day, because of the expensive refrigeration. By opening on Sunday, the hope to boost their volume to cover expenses."

"I believe that most merchants do not want to open on Sundays because of the staffing problems that would present," he said. "You and I wouldn't want to work on the day that most other people are off."

But he predicts increasing pressure from the public and some merchants for Sunday hours.

B.S.A. Director Starts Publishing Business

Bradshaw's 'guide' puts Pine Ridge on the map

When Robert Dale (he prefers R.D.) Bradshaw looked for a location to start his new publishing business, he didn't look for the town with the most up-to-date press and the highest population. He wanted a distinctive address. So he passed up the usual towns and picked out-of-the-way Pine Ridge, Ark.

Known as Lum 'n Abner town, Pine Ridge lies on State Highway 88 between Oden and Mena. It is the home of Dorothy McGuire's Lum 'n Abner Museum and of O. W. Hatfield's Lum 'n Abner sorghum molasses and honey products. Now it has another claim to fame: R. D. Bradshaw's Farm and Home Buyer's Guide.

From the title, one would expect a listing of real estate for sale. Not



so. It's a virtual almanac of statistical information about the area it covers, including population, governmental and other facilities, complete with how many live on farms, how many are employed by industry and commerce, and other odds and ends of information.

"It's distributed free, mainly to new residents of Arkansas and at the state tourist information centers, chambers of commerce offices, and real estate offices," says Bradshaw. It also is available by subscription by mail at five dollars a year for each of the four quarterly editions.

"The 'Guide' is advertised both in Arkansas and nationally in such publications as *The Wall Street Journal*, Army, Navy and Air Force *Times*, farm publications, and leading newspapers in many large cities, as well as both the Montgomery County News, the Pike County Courier and the Glenwood Herald," Bradshaw says.

All of Arkansas' 75 counties are itemized in the Guide, although regional editions carry mostly local advertising of real estate agents and other businesses of interest to newcomers or those considering moving to the area.

Born July 13, 1934, at Oklahoma City, Bradshaw is a 1962 graduate of the University of Oklahoma with a master's degree in business administration with emphasis on accounting.

"I became an Arkansan in 1964 while serving in the Army when I bought some land in Polk County at Vendervoort," he says.

But he wasn't satisfied with that area, and bought part of the old A. A. McKinzey property adjoining the Dick Huddleston place across the highway from the Lum 'n Abner Museum in Pine Ridge. He began publishing the 'Guide' last January.

"I was fascinated with Lum 'n Abner since I was a kid and used to

listen to them on radio," he says. "I think I also had a subconscious love for Pine Ridge."

It was Lum 'n Abner who created Pine Ridge from the former town of Waters, and now Bradshaw hopes to keep the name alive.

"I hope to make Pine Ridge grow," he says. "But not too much." He wants to retain the back-country flavor of the town.

Bradshaw lives in Mount Ida and commutes to Pine Ridge, where he is assisted full time with the publication by Mrs. Letetia Bradley of Pine Ridge and part time by Suzanne Abernathy of Pencil Bluff.

He is happy with his surroundings.

"It's a good area here in the Ouachita Mountains, and I'm optimistic about the 'Guide'," he says.

"I think it has a great potential."

ANNOUNCEMENTS

REVIVAL:

Hear Jesus preached as you never heard before! Learn the truths of the Bible in a new light! If your church needs some revival spark, write to David and Denise Roberts, 1533 E. Mechanic, Independence, MO. 64050. We will preach to any Sabbath keeping church on any subject you wish. Learn new subjects as well as old favorites. Give your church the spark it needs to grow in the ways of the Lord. Write or call at (816) 833-1857.

COLLEGE:

A transdenominational, evangelical, coeducational, interracial two-year college. Spring semester begins on January 9, 1978. There are four Sabbath-keeping churches in Cleveland that students may choose from while attending college.

Student loans available to those who qualify. Write today for free catalog. Dr. Terri D. Littrell, College Dean, Box 1207, Cleveland, Tennessee 37311.

A Dream Come True

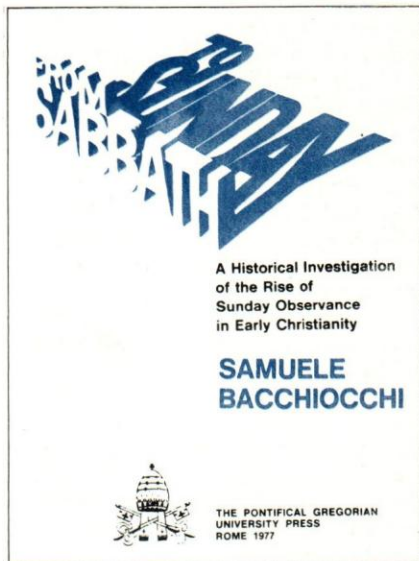
SAMUELE BACCHIOCCHI, Ph.D.

LAST WEEK as I saw my book *From Sabbath to Sunday* rolling off the press of the Pontifical Gregorian University in Rome, my heart overflowed with gratitude to God for making a long cherished dream come true.

The story behind a book is sometimes as interesting as the book itself. I started dreaming about writing this book 21 years ago, during the summer of 1956. At that time I was a guest of my uncle and aunt while selling Christian literature in the towns of the Adriatic Riviera in Italy. Being devout Catholics, my relatives made a concerted effort to bring me back to the fold. To accomplish this they enlisted the help of Father Gabriel, the local parish priest.

I vividly remember how Father Gabriel spent three evenings showing me Biblical and historical data allegedly proving that Sunday had legitimately replaced the Sabbath. Unable at that time to refute some of the arguments, I realized the necessity of undertaking a thorough investigation of the change from Sabbath to Sunday observance in early Christianity. Thus I started dreaming that someday with God's help I would research and write a book on this vital question.

As I handled the first copy of my book *From Sabbath to Sunday* that came off the press, I realized that my dream had come true beyond all my expectations. When I was a teenager, it was unthinkable that a Seventh-day Adventist would ever be accepted in a Vatican University in Rome, without first recanting his faith. How could I have ever imagined that one day I would be privileged



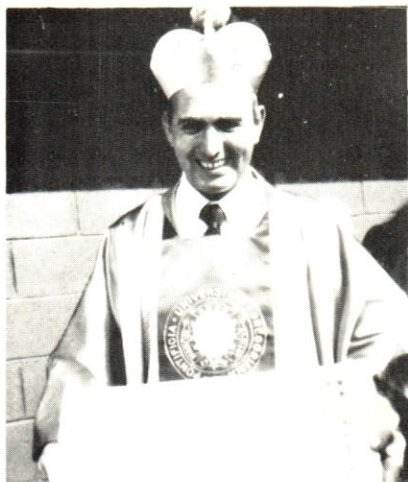
to conduct my doctoral research on the controversial question of the origin of Sunday observance right at the Pontifical Gregorian University, the alma mater of popes, cardinals and bishops? In fact, my admission represented a break in a long-standing tradition, since I was the first non-Catholic ever accepted as a regular student at the Gregoriana in over 425 years of her history.

Even when I was admitted it never occurred to me that I would receive a gold and silver medal for attaining academic distinction and that my research would eventually be published with the Roman Catholic *imprimatur* (approval). And it was unthinkable that the book would be prefaced by a distinguished Jesuit scholar, Father Vincenzo Monachino, chairman of the

church history department at the Pontifical Gregorian University and director of the dissertation. His comments are most complimentary: "It is a work that recommends itself because of its rich content, the rigorous scientific method, and the vast horizon with which it has been conceived and executed."

The book examines first the meaning and observance of the Sabbath in New Testament times and second, the historical genesis of Sunday observance. Following the order of redemptive history, the investigation begins with the Messianic function of the Sabbath in the Old Testament and proceeds to consider how the Sabbath found fulfillment in the redemptive mission of Christ. By examining the Sabbath material of the gospels it is shown how Jesus made the Sabbath the fitting symbol of His redemption: The day to commemorate the divine blessings of salvation, especially by expressing kindness and mercy toward others.

Contrary to the thesis advocated by many scholars, the research shows that the adoption of Sunday in place of the Sabbath did not occur in the primitive church of Jerusalem by virtue of apostolic authority, but approximately a century later in the Church of Rome, due to an interplay of Jewish, pagan and Christian factors. The fact that Sunday became the day of rest and worship not by biblical apostolic authority, but rather as a result of political, social, pagan and Christian factors, makes it virtually impossible to construct a valid theology of Sunday. The study closes therefore urging that to solve the pressing problem of the widespread profanation of the Lord's Day and to revitalize both its rest and worship content, it is



Dr. Samuele Bacchiocchi

necessary to rediscover and restore those permanent values of the Sabbath commandment which are relevant to Christians today.

“Lekkah Dodi”

The train dragged on with its human freight. Pressed together like cattle in the crowded trucks, the unfortunate occupants were unable even to move. The atmosphere was stifling. As the Friday afternoon wore on, the Jews and Jewesses in the Nazi transport sank deeper and deeper into their misery.

Suddenly an old Jewish woman managed with a great effort to move and open her bundle. Laboriously she drew out—two candlesticks and two challot. She had just prepared them for Sabbath when she was dragged from her home that morning. They were the only things she had thought worth while taking with her. Soon the Sabbath candles lit up the faces of the tortured Jews and the song of “Lekkah Dodi” transformed the scene. Sabbath with its atmosphere of peace had descended upon them all.

—Grunfeld



Our Readers Respond

I just finished reading President Littrell's message in **THE SABBATH SENTINEL**. Truly we do need to be more tolerant and understanding of one another's views. I appreciate the work that Bishop Littrell is doing; he has preached several good messages at our Paint Rock Seventh Day Baptist Church, and we always welcome him and his sweet family.

—G.G., Alabama

I really don't think that your organization should take such a strong stand on political issues. The reason why Sabbath keepers get along well in Poland is because they do not oppose the laws of the state.

—P.K., Germany

Lawrence and Lottie Burrell are both precious and have done so much through the years to keep a good Christian spirit going among different Sabbath keepers. Thank God for them!

—T.P., Washington

Editor's Note: Amen!

I must say I am impressed with the program of the BSA in promoting mutual cooperation among God's people and with the beautiful new appearance of **THE SABBATH SENTINEL**.

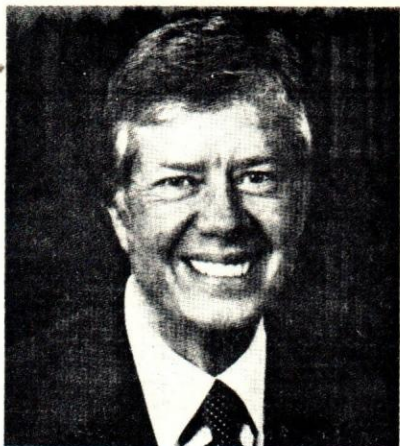
—L.L.F., Texas

I have been a member of the Bible Sabbath Association since its beginning, and I like the idea of working with other denominations, but I hope that in the future President Littrell will devote his time and energy to promoting standard denominations rather than such controversial figures as Robert Brinsmead, who has such disruptive theology in Seventh-day Adventist circles.

—H.S., California

I have read your tract *Roman Catholic Confessions*; but the material contained in it is obsolete. Contemporary Roman Catholic theology maintains that the change from Sabbath to Sunday observance took place in Jerusalem in apostolic times, and not later on in history as your tract tries to prove.

—Father P.J., Indiana
Roman Catholic priest



**B.S.A. President Littrell
Receives Letter from the
President of the
United States**

Jimmy Carter
Washington, D.C. 20036

My Dear Friend,

I would like to invite you to accept membership in the President's Club.

The way you feel about our efforts is very important to me. So to make it easier for you to communicate your thoughts, the Party will be preparing regular reports for members of the President's Club, and will establish a way for you to send back your comments.

Your reactions to these reports will help us to formulate our proposals for strengthening the economy, solving our energy problems, eliminating government waste, and improving our nation's world stature.

The Democratic Party and I must depend on you to help us reach our goals; I know that you will join us.

Sincerely,

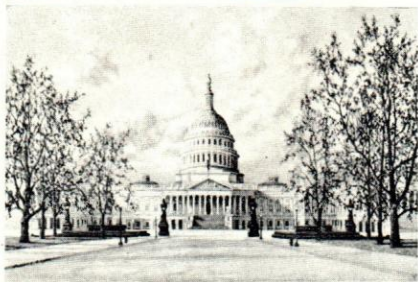
Jimmy Carter

There IS A Difference



The Seventh Day is the Sabbath

Exodus 20:8-11



Liberty and Justice for All

1978

DECEMBER, 1977

4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

FIRST MONTH

JANUARY

Named after the two-faced pagan god, Janus

1978

FEBRUARY

1	2	3	4
5	6	7	8
9	10	11	12
13	14	15	16
17	18	19	20
21	22	23	24
25	26	27	28

Pages (Numbers) names for the days of the week						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
BIBLICAL DESIGNATIONS FOR THE DAYS OF THE WEEK						
FIRST	SECOND	THIRD	FOURTH	FIFTH	SIXTH	SEVENTH
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

SUNDAY LAWS deny the rights of that group of citizens who profess to believe that the whole Sabbath concept has been authoritatively abolished.

GIVE TO THE SABBATH SENTINEL FUND THIS MONTH.

What kind of calendar hangs on your wall? Does the color of the last column of figures on each page agree with your belief?

Sabbath Calendars

are again available from the Bible Sabbath Association.

\$1.25 each

Due to steadily increasing costs in both printing and postage, we are forced to increase prices—but still these calendars are a bargain: \$1.25 each.

In order to help reduce mailing costs it may be advisable to hold small calendar orders (especially those for one or two calendars) until enough have accumulated for a bulk mailing, thus allowing us to take advantage of a lower postal rate.

The Bible Sabbath Association
Fairview, Oklahoma 73737

SABBATARIANS

who are tired of being



Join the hundreds of other Sabbatarians who have already joined the Bible Sabbath Association International.

THE FACTS ARE:

- * Sabbatarians continue to be discriminated against in certain areas of secular employment.
- * This is an erosion of the freedom of religion that is guaranteed under the U.S. Constitution.
- * The work of the Bible Sabbath Association International is a united effort on the part of Sabbatarians of various denominational backgrounds to help keep our guaranteed religious rights.
- * Religious freedom, liberty, and church-state separation exist and expand only through such united efforts as the Bible Sabbath Association International.

Join our growing ranks today by completing the following membership application:

.....
The Bible Sabbath Association International
Fairview, Oklahoma 73737

I enclose \$ _____ for membership in the Bible Sabbath Association.

Name _____

Street _____

City _____ State _____ Zip _____