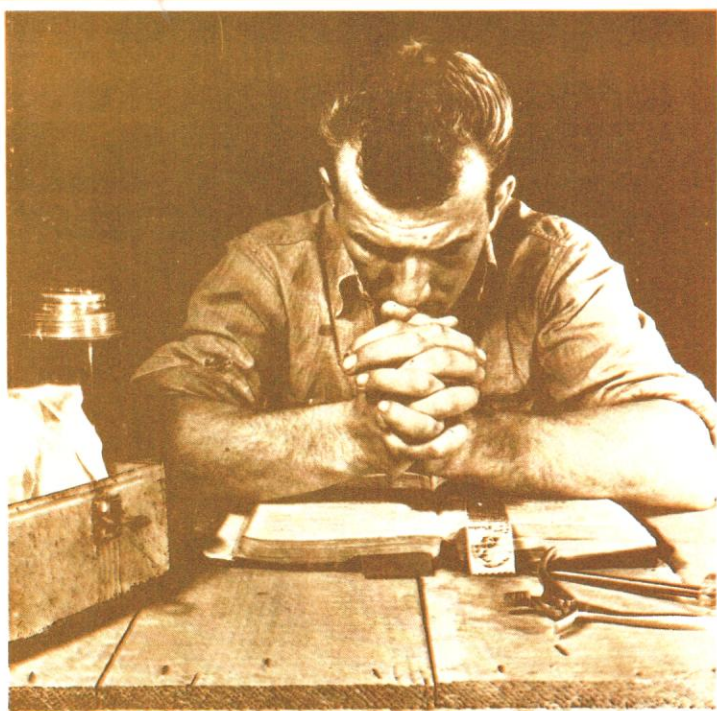


"Go, set a watchman,
Let him declare what he seeth."

—ISAIAH 21:6—

THE SABBATH SENTINEL

MARCH 1978



*Courtesy of The Lord's Day
Alliance of the United States*

DANGEROUS TRENDS



Eugene Lincoln

RELIGION in some cases has become a racket. Disclosures that some leaders of religious organizations are waxing fat while living immoral lives is turning the public off to what true Christianity has to

offer.

Partly because of this, some dangerous trends have emerged. Some communities have prohibited solicitation by certain groups such as the Hare Krishna and Unification Church.

We do not uphold the things these two groups stand for. But we wonder: What will be the final result

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when governmental bodies decide on the merits of particular religious beliefs? Will religious freedom evaporate in the heat of bigotry? And what chance would Sabbatarians have in a government where bigots hold sway?

THE SABBATH SENTINEL

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ASSOCIATION OFFICERS FOR 1978-79: President Terril D. Littrell; first vice-president Eugene Lincoln; second vice-president, Dr. Allen Babcock; third vice-president, Frank Walker; secretary-treasurer, Lawrence Burrell; recording secretary, Mrs. Frank Murphy.

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

The object of this non-sectarian, nondenominational association is to bring together into one strong organization all believers in the Biblical seventh-day Sabbath (Saturday) regardless of sect, creed, or denomination, for the sole purpose of spreading knowledge of, belief in, and observance of the Creator's Holy Day. The only qualification is belief in the seventh-day Sabbath.

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

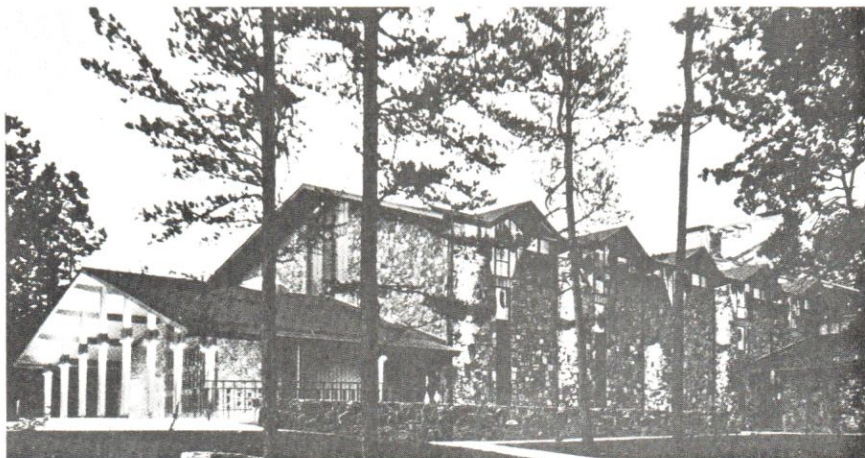
WRITERS: Please type manuscripts double spaced and leave wide margin on all sides. Use only one side of paper. If you wish your manuscripts returned, include stamped, addressed envelope. Address to the editor, 106 Hiller Drive, Old Hickory, TN 37138. We invite manuscripts on various aspects of the Sabbath,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

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

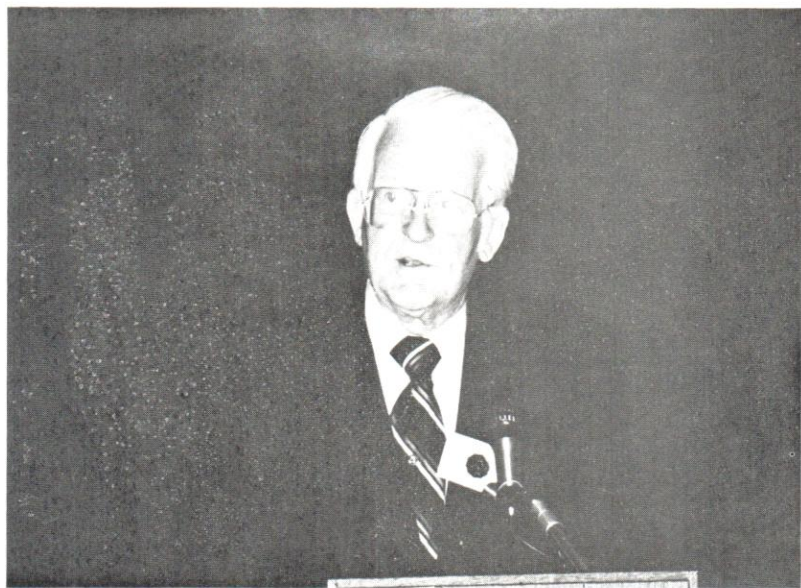
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B.S.A. President Terril D. Littrell and First Vice-President Eugene Lincoln attend The Lord's Day Alliance Convention in Atlanta, Ga., on Feb. 15-16, 1978.



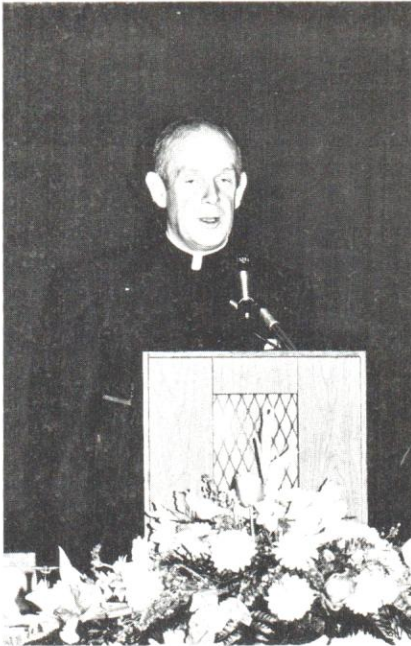
Open sessions began on Wednesday Evening, Feb. 15, at St. Jude's Roman Catholic Church in Atlanta.



Dr. James P. Wesberry, a Southern Baptist minister and Executive Director of The Lord's Day Alliance of the United States opened the evening session.



The sanctuary of St. Jude's Parish.



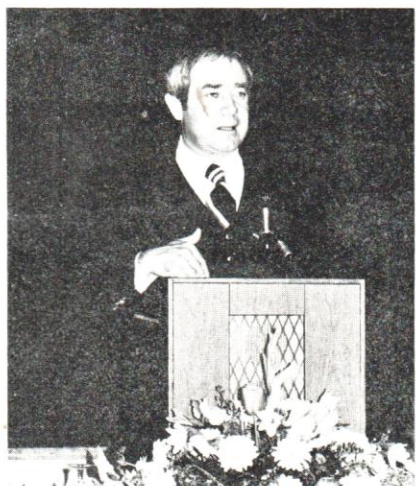
Monsignor R. Donald Kiernan, pastor of St. Jude's welcomed guests.



Father Richard Lopaz lectured on the Roman Catholic position of Sabbath.



Fellowship dinner together at St. Judes.



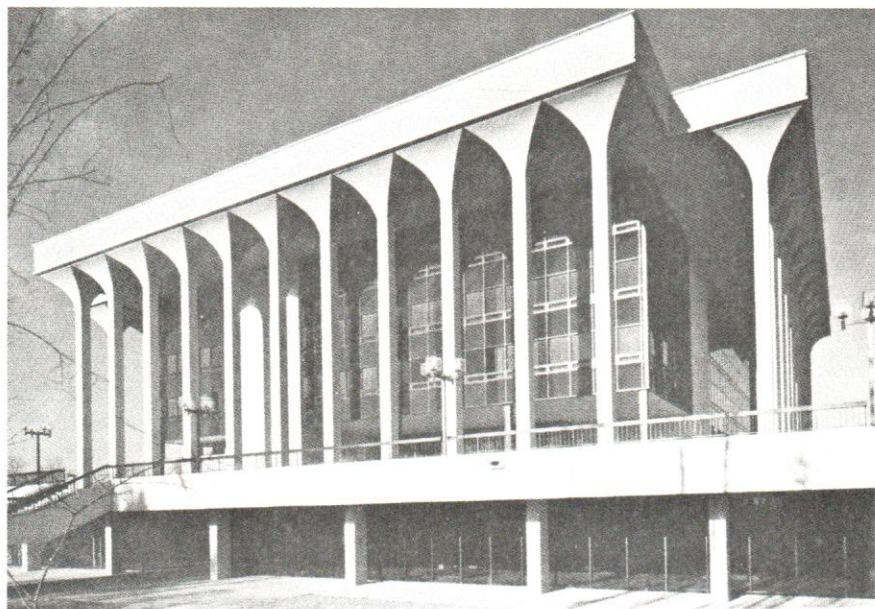
Medical doctor William Ford, a Southern Baptist Deacon lectured on Sabbath keeping and medical science.



L.D.A. President Dr. Charles A. Platt, a Presbyterian pastor, closed the evening session with a prayer for ecumenical unity.



A time of informal fellowship.



The Thursday morning session opened at the Georgia Baptist Center adjacent to Atlanta Mercer University.



Littrell and Lincoln observe.



Dr. Littrell Brings Keynote Address

(Transcript follows)

Dr. Wesberry, the board of managers, delegates, and friends of the Lord's Day Alliance of the United States. I bring you fraternal greetings from the Bible Sabbath Association International.

I heard that there was a church not too far from here that holds annual strawberry festivals. Each year the members put out the same large sign in front of the church. A Northerner was driving through the Georgia town and saw the big sign reading, "Everybody come to the annual strawberry festival. All the delicious strawberry shortcake you can eat for \$1.50. Everybody welcome at the strawberry festival." Then at the bottom, they had tacked on this small notice: "P.S. This year, because of the drought, we are serving prunes."

Perhaps what you will be getting today from me will be prunes compared to the strawberry shortcake that you might have received from a more distinguished speaker than myself. Nevertheless, because of the drought I will do the best that I can to substitute for the strawberry shortcake.

I am grateful for the confidence which has been accorded to me by the board of managers and its executive director, Dr. Wesberry, to bring the keynote address on this momentous occasion. I frequently come into contact with men of courage, men of sense, and men of letters, but seldom do I meet a true gentleman such as your Dr. James P. Wesberry.

I feel that the events of this two-

day convention are history-making. Perhaps our meeting together will not go down in the annals of ecclesiastical history with Martin Luther's 95 thesis, but it could very well prove to be one of the most profound events in Sabbatarian history, because never, to my knowledge, have Sabbatarian leaders met with leaders of the Lord's Day Alliance with the intention of entering into dialogue that could have far-reaching consequences to both organizations. I am thrilled about the possibilities!

On November 28, 1977, Eugene Lincoln, first vice-president of the Bible Sabbath Association and I visited with Dr. Wesberry for two hours at Dr. Wesberry's office here in Atlanta. This meeting was the culmination of correspondence between Mr. Lincoln and Dr. Marion G. Bradwell, former executive director of the Lord's Day Alliance, and with Dr. Wesberry since his administration. Mr. Lincoln and the two executive directors have established excellent rapport, and he and Dr. Bradwell even exchanged articles in the two magazines of their separate organizations.

In a letter dated to Dr. Bradwell on June 23, 1975, I posed the request: "If there is any way in which the Lord's Day Alliance and the Bible Sabbath Association can work together, I am open for suggestions." That request was not answered by Dr. Bradwell, nor to this day has it been.

When Mr. Lincoln and I visited with the new executive director, Dr. Wesberry, I was asked the same question by Dr. Wesberry, that I had asked Dr. Bradwell two years previously: "How can our two organizations work together?"

Since I first posed this request to Dr. Bradwell, I have thought several times how I might answer it if it should ever be asked to me. I am now

prepared to submit some thoughts for your prayerful consideration. We cannot hope to resolve any theological differences today, nor do I foresee at any time in the near future when such differences would be resolved. Neither Mr. Lincoln nor myself are here for that purpose. Rather, we are here as your guests, at the request of Dr. Wesberry, to share with you our views of how our two organizations can work together without either of us compromising our convictions.

Both organizations are pluralistic, with wide variance of denominational backgrounds, which in themselves are divided into regional backgrounds, lifestyles, ethnic origins, as well as educational, theological, economic, and class differences. As executive director of the Bible Sabbath Association, I propose that as we enter into dialogue we maximize the richness that comes from diversity and minimize the differences themselves, thus protecting each others traditions. Hopefully the result of our dialogue will result in encouragement, hope, confidence, and love, helping to break down the walls which have separated us through the years.

I have been associated with the Bible Sabbath Association for around 15 years, and in this period of time, there has been a real change in our emphasis. Originally, the emphasis was for Saturday observers to defend their own tenets against Sunday observers. But today there is a greater emphasis on working together and cooperating with our brothers and sisters who do not "remember to keep holy" the same day as we.

Mr. Lincoln and I are among the first to admit that the reputation of Sabbatarians over the generations for mutual respect, love, and brotherhood for non-sabbatarians has not been the best. Some have not

even been able to conceive the possibility that anyone who observed another day but Saturday, were even Christians. For this attitude we are sorry and humbly ask the Heavenly Father and our brothers and sisters who are conscientious Sunday observers to forgive us.

Our organization has entered a new era, calling for experimentation, reform, innovation, and focusing on new values without trampling on the old. We are seeking better ways to promote Christian charity, benevolence, and goodwill without compromising our convictions. The pendulum which drove Sabbatarians to extreme negative reaction is now on it's way back as we have entered this new era of good feelings. We are allowing the Holy Spirit to swing our attitudes past the feelings of self-righteousness and spiritual pride toward others of God's children who are not Saturday observers.

We have gone through times of severe pruning. We have made our mistakes. We have learned from them and come out of them with a developed faith and confidence in our fellowman for a firmer foundation for the future. The highest priority for the future is to fulfill our purpose more perfectly. The flowers of tomorrow are the seeds that we plant here today. These seeds will bring reality to the goals of both organizations.

It seems that the leadership of both the Lord's Day Alliance and the Bible Sabbath Association sense the need for both organizations to speak, act, and serve together in some measure, although perhaps none of us are entirely clear just what steps are necessary to achieve this goal. This convention is a beginning. Our meeting together has been characterized by honor and respect, and it gives us the opportunity to get better

acquainted, exchange views, and above all else, to allow the Holy Spirit to guide us in our decision making. It is a time of mutual sharing, conveying, learning, reevaluating, and integrating the best techniques and methods possible for better achieving our goals. Rather than being rivals for power, we can be partners for progress.

The late Robert Kennedy once said: "Some men see things as they are and say, Why? I dream things that never were and say, Why not?" I have a dream that we can work together. It has never been before, but I believe that God is going to help all of us here today to make that dream come true.

I feel that we can work together to help defeat the adoption of any calendar which would disrupt the seven-day cycle, thus affecting both Saturday and Sunday observers.

We can work together for a clear, consistent, and confident policy which would protect and defend the civil rights of all people to have "one day in seven" as a day of rest and renewal without spelling out which day in seven. For the majority of Christians this day, of course, would be Sunday, but the rights of Jews and minority groups within the Christian community who observe Saturday as the Sabbath should also be protected by law.

The area in which I encourage intensive dialogue is the reevaluation of our position regarding the important and permanent concept in the American conscience—separation of church and state. The official stand of the Bible Sabbath Association concerning legislation which would enforce closing businesses on a "certain day" is that such is a violation of the "respecting the establishment of religion" clause of the Constitution of the United

States. In our dialogue together let us look at this concept more closely.

The success of such dialogue, no doubt, will largely depend upon decisions of those who are willing to take a second look and are willing to make some adjustments if necessary. Change is always a painful process. Most people are interested in progress, but not change. It is not easy to switch from "this is the way we have always done it" to "this is the way it needs to be done, and this is the way we are going to do it."

Fulfilling our goals more perfectly will demand personal commitment and dynamic involvement The intensive struggle which produces a vital growing fellowship; growth in

quality and quantity A solid building of relationships in people, between people, and outreach to tens of millions of people.

Let this occasion be written on tablets of love and memory. Let it be noted that we have entered into a rendezvous with destiny; that we are gentle to hear and kind to judge; that our steady, patient, preserving thinking, our words and deeds, all indicate our belief in one another, bridging the gap between the real and the ideal.

So let us learn together and grow together as a double cherry, which seems to be apart, yet united in partition; as two lovely berries mounted on one stem; with two seeming bodies, but one heart producing the taste of "good fruit."



Delegates at noon meal.



Archbishop Thomas
A. Donnellan brings
fraternal greetings
from Rome.



Delegates prepare to leave
convention for home.



Leaders agree to sponsor a joint effort to support House of Representative bill # 8429, U. S. Congress, 1977-78.

U. S. Congress, 1977-78

A 1972 amendment to the 1964 Civil Rights Act allowed an employee the privilege of not working on his day of rest. This stipulation guaranteed religious freedom to individual workers.

On June 16, 1977, the United States Supreme Court ruled that an employer does not have to abide by this law. The decision causes a person to work now on his holy day if his superior desires him to do so.

Republican Robert Drinan has introduced a bill into the House of Representatives (HR 8429), which strengthens the language of title VII 701 (j) of the Civil Rights Act of 1964.

The amendment would change "reasonably accommodate an

employee's religious observance" (lines 4-6, HR 8429) to "no accommodation is possible without severe pecuniary or other material loss to such employer" (lines 8-10).

The bill was assigned to the House Education and Labor Subcommittee on Employment Opportunities.

If the bill becomes law, it is believed that an employee again can require his employer to exempt him from labor on his holy day. (This bill will not stop businesses operating on Sunday or any other day; it just protects a worker's religious rights.) We need such a law.

A copy of the entire bill and the congressional committee to which it is assigned follows:

IN THE HOUSE OF REPRESENTATIVES

July 20, 1977

Fr. DRINAN introduced the following bill; which was referred to the Committee on Education and Labor

A BILL

To amend title VII of the Civil Rights Act of 1964 to provide increased protection to employees' religious observances and practices.

1 Be it enacted by the Senate and House of Representa-
2 tives of the United States of America in Congress assembled,
3 That section 701 (j) of the Civil Rights Act of 1964 is
4 amended by striking out "he is unable to reasonably accom-
5 modate to an employee's or prospective employee's religious
6 observance or practice without undue hardship on the con-
7 duct of the employer's business" and inserting in lieu thereof
8 the following: "no accommodation for such employee's rel-
9 igious observance or practice is possible without severe pecu-
10 niary or other material loss to such employer."

PLEASE:

1. Write your congressman, asking his support of the bill.
2. Write as many of the House Education and Labor Committee as you can, urging them to pass the bill favorably from the committee.
3. Ask your local, state, and out-of-state friends to write their congressman in behalf of the bill.

*** House Committee on Education and Labor, U.S. Congress 1977-78**
(Address all letters - House of Representative, Washington, D.C. 20515)

Chairman, Hon. Carl D. Perkins, Ky.
Hon. Ike F. Andrews, NC
Hon. John M. Ashbrook, Ohio
Hon. Edward P. Beard, R.I.
Hon. Mario Biaggi, NY
Hon. Michael T. Bouin, Iowa
Hon. John Brademas, Ind.
Hon. John Buchanan, Ala.
Hon. Phillip Burton, Cal.
Hon. William Clay, Mo.
Hon. Robert J. Cornell, Wisc.
Hon. Baltasar Corrada, P.R.
Hon. John H. Dent, Pa.
Hon. Mickey Edwards, Okla.
Hon. Ted Eiss, NY
Hon. John N. Erlenborn, Ill.
Hon. William D. Ford, Mich.
Hon. Joseph M. Gaydes, Pa.
Hon. William F. Goodling, Pa.
Hon. Augustus F. Hawkins, Cal.
Hon. Cecil Heftal, Hawaii
Hon. James M. Jeffords, Vt.
Hon. Joseph A. Le Fante, N.J.
Hon. Dale E. Kildee, Mich.
Hon. George Miller, Cal.
Hon. Ronald M. Mottl, Ohio
Hon. Austin J. Murphy, Pa.
Hon. Michael O. Myers, Pa.
Hon. Shirley N. Pettis, Cal.
Hon. Larry Pressler, S. Dak.
Hon. Carl D. Pursell, Mich.
Hon. Albert H. Quie, Minn.
Hon. Ronald A. Sarasin, Conn.
Hon. Paul Simon, Ill.
Hon. Bud Shuster, Pa.
Hon. Frank Thompson, Ur., N.J.
Hon. Leo C. Zeferetti, NY

REMEMBER:

This may be our last chance to get any kind of "religious-day" protection from Congress. The Lord's Day Alliance of the United States, and the Bible Sabbath Association International requests your full support of this legislation.

Dr. James P. Wesberry
Executive Director of
The Lord's Day Alliance
of the United States

Dr. Terril D. Litrell, Executive
Director of the Bible Sabbath
Association International

ANNOUNCEMENTS

A retired Church of God (Seventh Day) minister wishes to correspond with a lady (age 65 to 80) who has musical ability. Write to Mr. Lone, 3908 Twenty-Sixth St., Vernon, B.C., Canada V1T4RT.

A perpetual educational scholarship fund has been established in honor of the late DORTHY KENT WEBB, who believed in the higher education of Christian youth. Those who would like to contribute to this tax deductible fund to help needy students may do so by sending their contributions to Dorthy Kent Webb Memorial Scholarship Fund, P. O. Box 45, Cleveland, Tn. 37311.

The First SDB Church of Upper East Tennessee invites you to join us for our organizational meeting on March 4.

WHERE—William Palmer home, Carr Estates, Rt. 5, Box 477, Blountville, Tenn. 37617.

TIME—10:30 a.m. worship service, followed by fellowship dinner; organizational meeting in the afternoon.

Being few in number, we are unable to house everyone. Therefore we would like to ask those coming to provide accommodations for themselves. There are a number of motels in our area. We suggest that you make your own reservations.

Anyone arriving by airplane, contact Gloria Palmer at the above address. Telephone 615-323-2748.



KEEPING POSTED

ADVENTISTS WIN IN COLPORTEUR CASE

A federal appeals court ruled in December that a city ban prohibiting door-to-door commercial peddling does not apply to literature evangelists of the Seventh-day Adventist Church. The 2-1 decision of the 10th Circuit U. S. Court of Appeals involved a 1974 Laramie, Wyo., ordinance banning solicitors, peddlers, hawkers and itinerent merchants. The city had held that literature evangelists who sold door to door were banned under the ordinance.

A federal district court in Wyoming ruled in favor of the church in 1976 on the basis that "literature evangelism" was a basic ministry of the denomination and the sale of literature was incidental. The appeals court upheld the Wyoming decision. "We agree with the trial court," the appeals court said, "that the dominant and primary mission of the colporteur (literature evangelist) is to spread the gospel, and the sale of church literature is incidental thereto and does not convert a minister into a peddler."

Adventist spokesman James R. Gallagher said some 1,600 full-time literature evangelists are serving in the U.S. and Canada. They are not ordained ministers but are "credentialed" people who carry on an "integral function of the

church," he said.

The federal court agreed that literature evangelism was a "ministry" of the church which removed it from the "peddler" class. The Adventists had argued that literature evangelism is essential to the church's system of spreading the gospel. They said that while the process does involve selling literature door-to-door, the evangelists were not entirely dependent on commissions for their support. The church provides subsidies for living quarters, automobile expenses, medical expenses, and other incidentals.

SEVENTH DAY BAPTIST GENERAL CONFERENCE, 1978

Seventh Day Baptists will return to the campus of Houghton College, Houghton, New York, for the 166th annual session of General Conference.

The host committee for General Conference, Rev. Herbert E. Saunders, chairman, is in the process of making plans for the upcoming conference sessions August 6-12, 1978. Houghton College is the site of the Conference in 1976. Those who attended in 1976 recall the wonderful hospitality of the college staff and the excellent facilities made available for our use.

Rates for meals, lodging, and

registration will soon be announced.

Conference President Richard Shepard is planning a program that will have something for every age and will prove a spiritual blessing to all.

Make your plans now to be in attendance with Seventh Day Baptists from across the country at this Conference session. An added highlight this year will be the presence of delegates from sister conferences from around the world who will be attending the meetings of the World Federation just prior to Conference. For more information concerning Conference '78 write to: SDB General Conference, Box 868, Plainfield, N.J. 07061.

NO COMMANDMENTS IN SALT LAKE CITY

Federal District Judge Willis Ritter has ruled that Salt Lake City officials may not erect on public property a monument containing the Ten Commandments. The Judge held that the action violated the First and Fourteenth Amendments.

SABBATH KEEPERS OUT, ALCOHOLICS AND DRUG ABUSERS IN

After the United States Supreme Court decided in June that employers could fire competent, law-abiding workers who conscientiously observe the seventh-day Sabbath, the U. S. Labor Department announced in July that employers holding federal contracts must hire alcoholics and drug abusers who are able to work.

"Employers who fail to consider qualified alcoholics and drug abusers for employment because of their handicap are clearly violating the Rehabilitation Act of 1973," according to Donald Elisburg,

assistant secretary of labor for employment standards.

NO TAX AID, SAY SDAs

Seventh-day Adventists will not accept tax aid for their church schools, according to Elder Marvin E. Loewen, even if it were offered.

"History shows," Loewen said, "that where church and state form a partnership, the church leans on the state for enforcement of its beliefs and persecution results. The framers of the U. S. Constitution saw what happens. That is why we have separation of church and state. The government has no right to tell anyone how, when, or whom he should worship. We believe in the separation of church and state."

SMALL ODDS FOR CHANGE IN SOUTH CAROLINA BLUE LAWS

Odds for a change this year in South Carolina blue laws are "no better than even," according to legislators polled by the *Charleston Evening Post*. Three reasons are given: lobbies by businesses against repeal, opposition from church groups, and the fact that 1978 is an election year.

James Hatchell, spokesman for the South Carolina Merchants' Association, opposes outright repeal of the present Sunday laws, but would support forming a legislative committee to study possible modifications, such as allowing Sunday sales during the Christmas shopping season and from 2 to 7 p.m. on other Sundays.

Sunday laws should not penalize those who do not worship on Sunday, according to Dr. Howard McClain, executive minister of the Christian Action Council for the state.

WORLDWIDE CHURCH OF GOD NOT LISTED IN ANNUAL YEARBOOK

The Worldwide Church of God has not been listed in the authoritative *Yearbook of American and Canadian Churches* issued by the National Council of Churches. Constant H. Jacquet, Jr., editor of the reference work, explains, "We have tended a bit, perhaps, to err on the conservative side" in deciding whether to list particular groups that may be "more of a sect or cult than a religious body."

ROMAN CATHOLIC CHURCH NO LONGER STATE RELIGION OF ITALY

Roman Catholicism is no longer the state religion of Italy. An agreement signed in early November between the church and the Italian government swept away many church privileges, among them exemption from taxes for Catholic churches and from military service for priests. Many of the now canceled privileges were originally granted in a 1929 agreement between Fascist dictator Benito Mussolini and Pope Pius XI.

NEVER ON SUNDAY, IF YOU LIVE IN TONGA

In the Kingdom of Tonga a long-time resident was once fined for cutting a stalk of bananas in his garden on Sunday. Try kissing your sweetheart on Sunday and you may end up in jail for two years. Sunday observance laws are more strict than those of any other Christian community.

Wandering through the villages and lush plantations, one is greeted by processions of barefoot worshippers, dressed in their finest,

carrying enormous black umbrellas and hymnbooks as they parade along palm lined lanes. Dignified and graceful, their church-going enthusiasm is apparent as they make their second or third pilgrimage from house to church and back again that day. Social life on these South Sea Islands is such that church going is the highlight of the week's activities. And in Tonga, few activities are legal on Sunday.

Because of the International Dateline, Tonga is the first place in the world to greet Sunday. Although no one is required to be in church on Sunday, everyone is bound by the country's constitution to keep it holy.

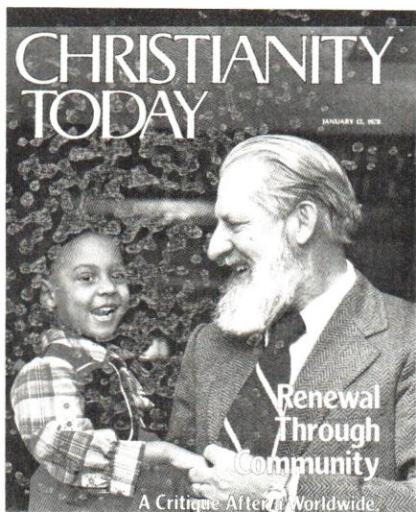
A passage in Tonga's constitution states: "The Sabbath Day shall be sacred in Tonga forever, and it shall not be lawful to do work, or play games, or trade on the Sabbath. And any agreement made or document witnessed on this day shall be counted void and shall not be recognized by the government."

COMMUNAL GROUP MENTIONED IN MAGAZINE

Christianity Today, with a circulation of 150,000, featured Pastor Lester B. Anderson (white) holding a little black girl (one of his eighty or so parishioners) in his arms, on its January 13, 1978, cover. Page 14 of the magazine featured an article about the Sabbatarian communal group over which Mr. Anderson is the overseer.

The article was written by Dr. Carl H. Lundquist, president of Bethel College in St. Paul, Minnesota. Dr. Lundquist, who has a Northern Baptist background, traveled 50,000 miles for six months as he and his wife, Nancy, did research on the parachurch renewal movement. They visited 43

communities scattered across the United States and the world and spent from one to ten days with each one. The communities that they



Lester B. Anderson on *Christianity Today* cover.

visited covered a broad spectrum—Catholic, Protestant, evangelical, and ecumenical; church-sponsored and independent; charismatic and conventional; permanent and temporary.

Salem Acres was one of the communities that the Lundquists visited. Dr. Lundquist reported: "The 'spontaneous barefoot congregations of Yahweh' moved to its present location, an 80-acre farm in northwestern Illinois, in 1970. Its history as a community goes back another twenty years.

The community provides growing space for many people whose spiritual awakenings began in the Jesus movement of the 60s. They strive to emulate the New Testament models of discipling one another and holding all things common, and they focus on a charismatic, informed expression of a second blessing. They use Old Testament tradition in their observance of the Sabbath."

Scores of Sabbatarians Are Fired

ROBERT W. NIXON

SABBATH KEEPERS who once viewed the Federal Civil Rights Act of 1964 as a roaring lion that would solve their Sabbath work problems may be surprised to find their lion transformed into a soft, purring kitten.

Making the change was the Supreme Court of the United States.

"Already dozens of Sabbath keepers are being threatened with loss of jobs or have been fired, even in firms that previously made concessions," reports Gordon Engen, associate director of the General Department of the Seventh-day Adventist, who deals extensively with Sabbath work cases.

"We've had telephone calls from

California, Oregon, Oklahoma, Michigan, and other States," Engen continued. "In San Francisco a member was summarily fired following the Supreme Court decision. In Portland, Oregon, another member was notified to look for another job. In other instances members say employers are insisting they sign statements saying they are willing to work on any day of the week if requested."

Catalyst of the change was Larry G. Hardison, a member of the Worldwide Church of God, who was employed by Trans World Airlines. Not satisfied with efforts of the airline to provide him with Sabbaths off, he took TWA to court.

1977, ruled that though TWA's responsibility under law to accommodate religious beliefs and practices was "clear," TWA would suffer "undue hardship" if it met Hardison's demands.

The Court said TWA had made a reasonable accommodation by meeting with Hardison to try to solve the problem; accommodating his special religious holidays falling on regular working days when other workers were willing to work; authorizing a union steward to search for someone to swap shifts; trying to find another job for him in the company; and reducing its work force on the weekend, when no one seemed to want to work, to a skeleton staff.

Hardison and the Court of Appeals, wrote Justice White, suggested three accommodations the Supreme Court decided were undue hardships.

First, allowing Hardison to work a four-day week with a supervisor or other employee substituting on the fifth day would be an undue hardship because other shop functions would suffer because of the transfers.

Second, filling Hardison's job on the fifth day with one of the other 200 available, competent employees would be an undue hardship because TWA would have to pay the replacement "premium overtime pay." The Court said anything more than a *de minimus* cost to TWA is "undue hardship."

Third, allowing Hardison to take a shift from a senior employee would violate the collective-bargaining agreement between TWA and a labor organization.

In a vigorous dissent, Justice Marshall said: "Today's decision deals a fatal blow to all efforts under Title VII to accommodate work requirements to religious practices. The Court holds . . . that although the EEOC regulations and the Act

state that an employer must make reasonable adjustments in his work demands to take account of religious observances, the regulation and Act don't really mean what they say. An employer . . . need not grant even the most minor special privilege to religious observers to enable them to follow their faith. As a question of social policy, this result is deeply troubling, for the society that truly values religious pluralism cannot compel adherents of minority religions to make the cruel choice of surrendering their religion or their job."

Justice Marshall said that the majority seemed "almost oblivious to the legislative history of the 1972 amendment to Title VII" and that TWA had not proved it exhausted all reasonable accommodations.

"What makes this case most tragic," Justice Marshall concluded, "is not that . . . Hardison had been needlessly deprived of his livelihood simply because he chose to follow the dictates of his conscience. Nor is the tragedy of the case exhausted by the impact it will have on thousands of Americans like Hardison who could be forced to live on welfare as the price they must pay for worshipping their God. The ultimate tragedy is that despite Congress' best efforts, one of this nation's pillars of strength—our hospitality to religious diversity—has been seriously eroded. All Americans will be a little poorer until today's decision is erased."

Is the decision a "fatal blow" to Title VII efforts to solve Sabbath work problems? It is a blow, but perhaps not fatal. The Title VII religion clauses were not declared unconstitutional. *The employer still must try to accommodate.* But he now may be tempted by several reasons to say no—including costs, other shop functions suffering, and violation of collective-bargaining agreements. Sabbath keepers in

many situations now should expect less in the way of accommodations than what they might have been offered before this decision.

After analyzing the *Hardison* decision, the Federal Equal Employment Opportunity Commission has decided the Court did not alter the basic accommodation requirement of the Civil Rights Act. The Commission plans to pursue every avenue of accommodation except those specifically ruled out—breaking of seniority and major cost to employer—by the Court. It continues to evaluate every case on its merits.

But there may be a way around the Court's minimal-cost and seniority-system language. The Court made it clear that it so ruled because it found no "clear and express" intent on the part of Congress to disrupt seniority provisions of collective-bargaining provisions or to require more than minimal costs to employers. The way is open to attempt to get Congress to legislate a remedy.

Already several Congressmen have indicated interest in finding a legislative remedy to counteract the Court's decision.

Seventh Day Baptist Senator Jennings Randolph (D-W. Va.), whose efforts in 1972 led Congress to add language defining religion and requiring reasonable accommodations, has set up a special study group to analyze the decision, review the employment situation of religious minorities after *Hardison*, and recommend legislative changes.

Representatives Robert F. Drinan (D-Mass.) and Newton Steers (R-Md.) have introduced bills to solve the problem. The Drinan bill would require accommodation unless it burdens the employer with "severe pecuniary or other material loss." The Steers bill seeks to solve the seniority problem.

Who's Who In the Sabbath World



DR. LEO R. VAN DOLSON

Leo R. Van Dolson, Ph.D., serves as executive editor of *The Ministry* magazine and as assistant secretary of the ministerial association of the General Conference of Seventh-day Adventists.

Born in Oakland, Calif., April 17, 1925, he received his B.A. from Pacific Union College, M.A. from Potomac (now Andrews) University, B.D. from Andrews University, M.P.H. from Loma Linda University, and Ph.D. from Claremont Graduate School.

He has taught at the School of Nursing, Tokyo Sanitarium; department of religion, Pacific Union College; and School of Public Health, Loma Linda University.

On February 7, 1951, he was ordained as a Seventh-day Adventist minister, and in 1970 he was appointed as an area

(Continued On Page 22)



Plan to Attend Outreach '78

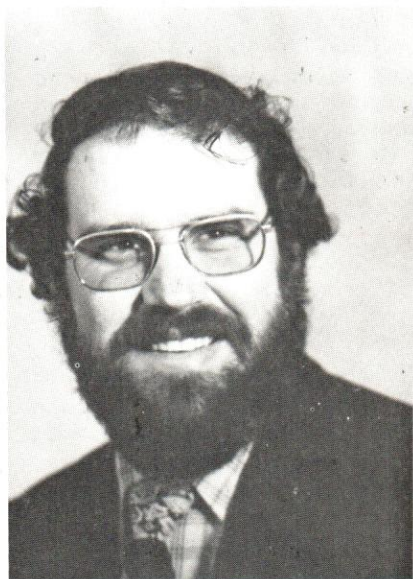
Plan now to attend the BSA Leadership Conference and Seminar, April 29 and 30 at Central Seventh-day Adventist Church, 3001 Whitesburg Drive, S.E., Huntsville, Ala.

The convention theme will be "Reaching a Pluralistic Society with the Sabbath Truth."

The Rev. Herbert Saunders, dean of the Seventh Day Baptist Center on Ministry, Plainfield, N.J., will be the featured guest speaker.

You will want to hear Rev. Saunders speak on this subject as he explores the complexities in contemporary Sabbathism, examining possible techniques in Sabbatarian outreach. This message will be a bridge-builder, combining the daring of the liberal with the caution of the conservative. He will explicate his convictions that Sabbatarians can adapt, without capitulating to the secular world by a more vigorous heralding of the positiveness of Sabbath keeping. This distinguished man is the author of *The Sabbath: Symbol of Creation and Re-Creation*. He has insight to methods of reaching a complex society with the Sabbath truth.

Born in 1940, Herbert Saunders graduated from Eagle Rock High School in Los Angeles, Calif., in 1958. He received his B.A. in political science (cum laude) from Salem College in 1962; his M.Div. from Colgate Rochester Divinity School in 1966, and he has since



REV. HERBERT SAUNDERS

done postgraduate work at Alfred School of Education.

He is married to the former Barbara Crandell, and they have three children. He was licensed to preach by the Los Angeles Seventh Day Baptist Church in 1960, ordained and accredited by the Seventh Day Baptist General Conference in 1966.

Well-known in Seventh Day Baptist circles, he is a frequent speaker in Seventh Day Baptist churches, association meetings, and General Conference sessions.

WHO'S WHO . . .

(Continued From Page 20)

consultant of his denomination's regional medical programs. He has also served as editor of *Calverton Outlook*, a monthly community paper, since 1977.

Dr. Van Dolson is author of about a dozen books, including *Hidden No Longer*, *The Golden Eight*, *God's Footprint on My Floor*, and *The Case Against Saturday Blue Laws*. He has also written a large number of journal and magazine articles on health and religion.

He is married and is the father of two children.



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—W.T.H., Michigan

Please discontinue sending your magazine to me. I want nothing but 100 percent gospel. We are not saved by keeping the Sabbath. The law was only a schoolmaster to bring us to Christ. I feel sorry for you poor narrow-minded, deceived people. Cancel my subscription immediately.

—H.H., Arizona

Editor's Note: Have we ever said one is saved by keeping the law?

I have been a Sabbath keeper all of my life, and I can identify with your Sabbath magazine, but it seems that your scope is so limited that it loses my attention. Your scope is too narrow; you need a more diversified magazine to hold my interest. After three or four issues you have said all you are going to say about the Sabbath.

—J.F., South Dakota

Editor's Note: Evangelist D. L. Moody is said to have preached for a week on one text, John 3:16—a different approach each night.

You are printing a magazine that has no equal in presenting its message; news of Sabbathkeeping interest keeps us informed about one another.

—B.K., Kentucky

After having indicated to you that I no longer wished to receive THE SABBATH SENTINEL, the special issue on "Roots" arrived. I found this issue so intriguing that I cannot afford to be without future issues of your magazine. So please cancel my cancellation and keep on sending the SENTINEL.

—N.S.K., Washington

I congratulate you on what I consider to be the best issue to date I have read of your magazine—the November 1977 "Roots" issue.

—D.H., Pennsylvania

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