



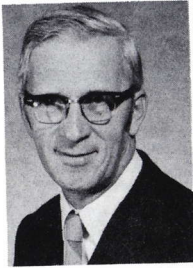
THE
SABBATH
SENTINEL

Go, set a watchman
that he declare what he seeth
ISAIAH 21:6

MARCH 1980

A Note From the Editor . . .

Putting Our Savior First



OPEN just about any hymnal and you'll find "Majestic Sweetness Sits Enthroned" by Samuel Stennett, an eighteenth-century Sabbatarian.

Note how this hymn emphasizes the Savior. As the second stanza states: "No mortal can with Him compare."

I like that. Many songs we sing in our worship services are saccharine ditties in which the accent is on not the Savior but the singer. But Stennett, in this grand old hymn, put the emphasis where it should be; he put Jesus first—more important than himself, his church, or any doctrine. He did not negate these things; he just put

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them in their proper perspective.
Isn't that what we should all do?

Eugene Lincoln

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

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What Happens When The State Enacts Religious Laws?

What has generally been the result of a union of church and state, or religious legislation?

Religious legislation has resulted in religious intolerance and persecution of those who are in the minority. The past centuries verify this.

What was the first Sunday law and when was it enacted?

On March 7, 321 AD, Constantine passed the first Sunday law. It said, "On the venerable day of the Sun let all workshops be closed" (*History of the Christian Church*, Vol. 3, p.380).

What Sunday legislation followed through the years?

"Constantine's decrees marked the beginning of a long though intermittent series of imperial decrees in support of Sunday rest." A History of the Councils of the Church, (*ibid.*, vol. 2, p.316).

The Council of Laodicea decreed that Christians should keep holy Sunday and that if they persistently rested on the Sabbath they should be shut out of Christ.

Throughout the period of the Dark Ages thousands were slain for the simple reason that they refused to support the majority church. Many, such as the Waldenses, hid in the rocks and mountains so they could worship as their consciences dictated. "Holy wars" were waged against those who would not submit to the church in authority. They were persecuted, tortured, and put to death. Civil powers were used to enforce the decrees of the popes and councils, and ignorance and intolerance reigned supreme. The Bible was chained in darkness. Freedom was unknown.



Has America ever passed Sunday laws?

The first Sunday law in America was in Virginia in 1610. It read: "Every man and woman shall repair in the morning to divine service, and sermons preached upon the Sabbath day [Sunday], and in the afternoon to divine service, and catechizing, upon pain for the first fault to lose their provision and the allowance for the whole week following, for the second to lose the said allowance and also be whipped, and for the third to suffer death" (*Tracts Relating to the Colonies in North America for the Colony in Virginia Britannia*, Lavves, Morral, and Martiall, and Co., Vol. 3, no. 2, p. 10). Those who would not go to church were whipped or put in stocks on the public square. Roger Williams fled to another area and established Rhode Island for religious freedom.



GREAT

PEACE

Great Peace Have They Which Love Thy Law . . .

IS THE Law of God, as contained in the Ten Commandments, still in force in this Christian dispensation? There is no question that the "handwriting of ordinances," with its required feasts, ceremonies, and sacrifices of bulls and goats was done away, nailed to the cross (Colossians 2:14), when the real "Lamb of God" (John 1:29) was slain.

But what of the Commandments, written by God Himself, on tables of enduring stone (Deuteronomy 5:22)? Do they still stand, for us as Christians? Divine omniscience foresaw that this question would sooner or later arise and that some would be tempted to believe that they, too, were merely human ordinances of a temporary nature liable to change or abrogation. For this reason He, leaving the heavenly courts on high, came personally to Mount Sinai and spoke these ten precepts in the hearing of all the people there assembled that they might be believed for ever. "And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever (Exodus 19:9).

Then, to make the matter even more sure and remove any shadow of doubt or possibility of error in hearing, memory, or repetition, He committed them to writing in one of the most durable materials, stone. "And he gave to Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God" (Exodus 31:18). These were delivered into the hand of Moses, and the apostle Jude

calls upon all Christians and exhorts them that they "should earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

For the sake of right doing and perfection in the sight of God the prophet Isaiah wrote: "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable" (Isaiah 42:21). In fulfillment, Christ referred to the sixth commandment, which says, "Thou shalt not kill," saying that it included even the thought of hate. Again, referring to the seventh, which says, "Thou shalt not commit adultery," Christ said that even the lustful thought is condemned. This is certainly not doing away with the Law.

To remove all doubt concerning His attitude to the Law, He said in the Sermon on the Mount, "Think not that I am come to destroy the law . . . "It is easier for heaven and earth to pass than one tittle of the law to fail" (Matthew 5:17; Luke 16:17). When the rich young ruler came to Him inquiring the way of eternal life, Jesus said, "if thou wilt enter into life, keep the commandments" (Matthew 19:17). Then the Master referred directly to the commandments given by the voice of God on Mount Sinai.

No Change Possible

"The law of the Lord is perfect . . ." "Wherefore the law is holy, and the commandment holy, and just, and good" (Psalm 19:7; Romans 7:12). Can that which is perfect be altered in any way to make it better or more perfect? This law is called the "royal law," that is, the law of the Kingdom, and also

“the law of liberty” by the apostle James (James 2:8,12).

More wonderful yet, when correctly understood, this law is essentially a spiritual law, in witness whereof the apostle Paul testifies, “For we know that the law is spiritual” (Romans 7:14). We need it in order to obey Jesus, and be fit for heaven because He Himself said, “Be ye therefore perfect, even as your Father which is in heaven is perfect,” and “Except ye be converted, . . . ye shall not enter into the kingdom of heaven.” (Matthew 5:45; 18:3). The Scripture plainly reveals the means used to bring about “conversion.” “The law of the Lord is perfect, converting the soul . . .” (Psalm 19:7). This law is the divinely appointed agency to bring man into, and keep him in, harmony with his Creator.

Some will object that man cannot keep the law. Perhaps all have tried at some time or another and failed. It is not in man to be able to do so, but the Lord fully knew this and made the necessary provision. As long as the law remains engraved only in the tables of stone it rises up to condemn, saying, “Thou shalt not . . .” And man can only say, “O wretched man that I am.” The Lord told the prophet Jeremiah to record the promise of hope that makes it possible: “After those days, saith the Lord; I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people” (Jeremiah 31:33, RV). The Lord has to do something for man so that he is able to keep the law. To be converted a man must be born again; his spirit and nature must be completely changed. This is accomplished when the man submits himself individually to the Lord and personally asks the Lord to do for him according to the promise.

In essence this is the same

promise made in the garden of Eden, “I will put enmity . . .” (Genesis 3:15). When the law is in the heart, man has the desire to obey it. The importance of this is seen in the fact that this same promise, given by Jeremiah, is repeated twice in the New Testament as the basis of the new covenant, “I will put my laws into their mind, and write them in their hearts.” “This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them” (Hebrews 8:10; 10:16). Man cannot do this, but the Lord says that He will do it for man.

If this promise is understood and claimed by faith, it can be truly said, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God,” “And be renewed in the spirit of your mind.” “Let this mind be in you, which was also in Christ Jesus” (Ephesians 2:8; 4:23; Philippians 2:5). What was the mind that was in Christ? To keep all the commandments of His Father—this was His own testimony.

The Law of Jesus

A lawyer came to the Lord one day seeking to know if there was some distinction between the commandments, as human reasoning is tempted to make. The answer was clear and simple and in no wise contradictory to any of the other Scriptures. Summing up the four commandments of the first table, Jesus said, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.” And then summing up the other six commandments of the second table, “And the second is like unto it, thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets” (Matthew 22:37-40). Thus the

Master made clear that in these two great principles of love is comprehended full obedience to God, "for God is love" (I John 4:8).

Jesus told His followers, "If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 14:15,21; 15:10). There is no doubt that the Lord kept faultlessly all the Ten Commandments under the closest scrutiny of the lawyers and Pharisees who could only cavil at His disregard of their man-made traditions.

The Test of Discipleship

Genuine Christians are only those in whom the condition of the New Covenant is fulfilled. Has the Lord inscribed in our hearts and minds His divine law? Do its precepts guide all our thinking and actions? The apostle James warns, "But be ye doers of the word, and not hearers only, deluding your own selves. For if one is a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a mirror: For he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing" (James 1:22-25, RV).

The apostle John gives the test that is so simple and clear that none need err. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the

love of God perfected: hereby know ye that we are in him" (1 John 2:3-5). To remove any lingering doubt that the commandments of Jesus might be different to the Ten Commandments the following verse makes it crystal clear. "He that saith he abideth in him ought himself also so to walk, even as he walked" (verse 6).

The identity of the saints is revealed in Revelation 14:12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Note that it does not merely say faith *in* Jesus, but "the faith of Jesus," that is, the faith that led Him to keep and teach all of the great moral law of Ten Command-



**O that thou hadst hearkened
to my commandments!
then had thy peace
been as a river,
and thy righteousness
as the waves of the sea**

—Isaiah 48:18.



ments. This is the faith that the saints must have. This faith, implanted in them by grace and developed in a lifetime of daily dependence upon divine power and communion with the Master, will be their passport to eternal life.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Revelation 22:14). May all be able to say truthfully with the psalmist, "I delight to do thy will, O my God: yea, thy law is within my heart" (Psalm 40:8).

This article is available in tract form from Reformation Herald Publishing Association, P. O. Box 749, Monterey Park, CA 91754.

A Day Made Especially For You



DID YOU KNOW that there is a day that was made especially for you? That's right, especially for you! We read about this day in Mark 2:27 where the Savior says, "The sabbath was made for man, and not man for the sabbath." Just think of that—a special day just for you. But what is so special about the Sabbath, and where did it originate?

Reading from Genesis 2:1-3: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day . . . [Elohim] ended his work which he had made; and he rested on the seventh day from all his work

which he had made. And [Elohim] blessed the seventh day, and sanctified it: because that in it he had rested from all his work which . . . [Elohim] created and made."

This day originated when Yahweh rested from His creative work. It is also significant that this particular day was *blessed* above the other six days of creation. It was also *sanctified* or set apart from the other days of the week. There is something very special about this particular day because it is Yahweh, the Creator, who placed His blessing upon this day and set it

apart from the rest of the week. The Savior then tells us that this day was made especially for you and me

What makes this day so special? The wise Creator knew that His creation needed a day of rest to refresh themselves physically, mentally, and spiritually. Yahweh didn't need the day as a time to pat Himself on the back for being so creative, but rather He set it aside as a period of time in which to nurture the relationship between Himself and the beings He had created.

When Yahweh outlined His supreme principles of Law on Mt. Sinai, He made mention of this special day. "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of . . . [Yahweh thy Elohim]: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days . . . [Yahweh] made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore . . . [Yahweh] blessed the sabbath day, and hallowed it." (Exodus 20:8-11.) This rest day wasn't just to benefit certain individuals; it was for everyone, including animals. In fact, this day was a sign between Yahweh and His people (Exodus 31:17).

But as it happened, Israel didn't know what a good thing they had. They wouldn't allow the Sabbath to be the blessing that Yahweh intended. Instead, they made many rules and regulations concerning the Sabbath to the point that it became a burden rather than a blessing. It was this practice that the Savior protested when He said, "The sabbath was made for man, and not man for the sabbath." (See Mark 2:23-28; 7:7-9.)

The apostle Paul also speaks

concerning the importance of the Sabbath for the believer in Hebrews 4:3,4,9-11: "For we which have believed do enter into rest, as he said . . . For he spake in a certain place of the seventh day on this wise, And. . . [Elohim] did rest the seventh day from all his works." "There remaineth therefore a rest [keeping of a sabbath, marginal reading] to the people of . . . [Yahweh]. For he that is entered into his rest, he also hath ceased from his own works, as . . . [Yahweh] did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief [or disobedience]."

The blessing is that we too can rest from our physical labors just as Yahweh did and not follow the example of disobedient Israel. (See Hebrews 3 for details.)

But you might be asking, "What about Sunday, the Lord's day?" Sunday, the first day of the week, is only mentioned nine times in the entire Bible. Not once is this day mentioned as a day of worship. In fact, the Savior Himself tells us which day is the "Lord's Day" when He proclaims: "The son of man is Lord also of the sabbath." (Mark 2:28.) Therefore, to worship on the Biblical "Lord's Day" is to worship on the sabbath.

It is really a beautiful idea that the Creator, being so concerned about the welfare of His creation, provided a special day of rest for them. To ignore the Sabbath is to miss out on the blessings that have been provided for us from the beginning. Don't you want to enjoy the blessing of this day that was especially made for you?

Editor's Note: This article is available in tract form from Alan D. Kerby, Route 1, Box 424, Henryetta, OK 74437.

Seventh-Day Baptist Testimony

Before the Equal Employment Opportunity Commission

By Kenneth D. Hurley

AS ONE of the smaller denominations holding to a so-called "nontraditional" belief, Seventh Day Baptists are honored to be accorded the opportunity to testify here today. Your commission truly is one of equal opportunity.

However, we cannot refrain from opening our testimony by commenting about the use of the term "nontraditional," for although we are one of the smaller denominations, we also are the oldest Christian Sabbath-keeping body in the United States, dating back more than one hundred years before the establishment of American independence.

The first Seventh Day Baptist set foot in America in 1664, three hundred years before the passage of the Civil Rights Act that set the stage for today's hearing. The first American Seventh Day Baptist church was founded in 1671, one hundred twenty years before the adoption of the Bill of Rights.

Therefore, we testify today not as a people separate from American tradition, but as a people who have observed, from the birth of our nation, a belief that simply is not held by the majority.

This is the principle that we uphold today: that although there is a majority in America, that majority may neither establish a state religion, nor deny the minority faiths their religious practices, nor destroy religion in America, through governmental action.

It is the same concern for the rights of the individual that led our Seventh Day Baptist forefathers to begin our statement of belief with these words: "Seventh Day Baptists cherish liberty of thought as an

essential condition for the guidance of the Holy Spirit. Therefore they have no binding creed to which members must subscribe."

We uphold the freedom of the individual; we also guarantee the autonomy of the individual congregation. Therefore, our national General Conference and its related agencies function not as dictators of belief and practice but as servants of the people and churches. It is in this capacity that we represent Seventh Day Baptists today.

Seventh Day Baptists are observers of the seventh-day Sabbath. According to our statement of belief, "We believe that the Sabbath of the Bible, the seventh day of the week, is sacred time, antedating Moses and having the sanction of Jesus; that it should be faithfully kept by all Christians as a day of rest and worship, a symbol of God's presence in time, a pledge of eternal Sabbath rest."

Although we do not intend to teach Sabbath theology today, there are two aspects of Sabbath observance that are critical to an understanding of the Sabbath keeper's needs: first, that Sabbath observance is a twenty-four-hour experience; and second, that it is required by God.

While some Christians do hold that the Sabbath principle applies to Sunday, it has been our observation that many Sunday worshipers attend their scheduled religious activities, after which they largely do as they please. It is not so with conscientious Seventh Day Baptists; we believe that the entire Sabbath day, from sundown Friday to sundown Saturday, was set aside

By God for rest and worship, and although practice is a matter of individual conscience, it universally involves cessation of regular labor, communion with God and His people, and special service to God and mankind.

Secondly, our Sabbathkeeping is not mere cherished tradition, to be abandoned in the face of pressing concerns of modern time. Rather, it is our belief that it is expected of us by God. While it is a gift to mankind from God, it also is a requirement. To ignore the Sabbath is to disobey God; to disobey is to sin. Although Sabbath observance is an expression of our love for God rather than a legalism, we do not forget that it is the fourth of the Ten Commandments. These same Ten Commandments traditionally have been the foundation of American law—no government and no employer would ask someone to murder, to rape, or to steal—yet there seems to be general disregard of the Fourth Commandment.

As you can tell by our name, we are not only Sabbath keepers but also Baptists—affiliated with the Baptist World Alliance, the North American Baptist Fellowship, and the Baptist Joint Committee on Public Affairs—and we would take a moment to remind the commission of a communication that it recently received from the Baptist Joint Committee. The Baptist Joint Committee on Public Affairs represents eight national Baptist bodies in the United States with a combined membership of approximately 27 million persons, and in a letter dated March 23, James E. Wood, BJCPA executive director, relayed to the Commission the Committee's support of the cause of the Seventh Day Baptists and other nonmajority believers in the present effort to end discrimination in employment because of religion. We greatly appreciate the under-

standing and the support of our fellow Baptists.

We did not come today to list cases where there has been employment discrimination against Seventh Day Baptists because of our nonmajority belief. Seventh Day Baptists are a humble and quiet people, nor prone to make demands on others because of our beliefs and never given to establish an office to monitor discriminatory activity. In fact, we believe that more often than not it has been the Seventh Day Baptist who has made accommodation in any conflict between work and the Sabbath.

With our long history, longer than that of most employers in America, our people have gained ample experience in dealing with Sabbath issues in nonconflicting ways. Specifically, rather than challenge the decision of an employer to require work on the Sabbath, our people traditionally have avoided careers that would lead to a conflict over the Sabbath.

It is no accident that we have been a rural people—the farmer is his own employer and traditionally lives by the sun's rising and setting. It is no accident that many of our people have been independent business and professional persons, able to establish their own work schedules to suit their need. It is no accident that many of our people have been educators, finding almost universally a five-day work week.

As the country has grown, our people have grown in occupational and professional outlook. We are becoming an urbanized people, with cross-section participation in society's work. On those occasions when our people have ventured into occupations that normally involve Saturday work, often they have made their own required accommodation—taking cuts in pay, working least-favored shifts, arranging trades in schedules, and,

most regretfully, compromising their religious belief. However, we must hasten to add that there also have been cases of generous employers who not only have made the accommodation but also have fully compensated the Seventh Day Baptist, even when the latter worked a reduced schedule. In civil service jobs, accommodation has always been made, but sometimes the request has to be carried all the way to Washington, D. C.

Times are changing. The employment picture is different. The squeeze is on, and the non-majority observer's belief is thrown unfairly into the balance. The small family farm is on the wane; small independent businesses must compete on a day-for-day basis with

large corporations; and teaching positions are scarce. Even an employee's willingness to accept less than equal conditions fails in the face of government's, management's, and labor's sometimes rigid interpretation of equality. More and more non-majority believers are forced to choose between their belief and adequate support for themselves and their families.

In this situation we would call upon the Commission for relief, not that special favor be accorded Seventh Day Baptists and others of nonmajority religious conviction but that the minorities be guaranteed equal opportunity in employment.

Take Your Light Out of the Bushel

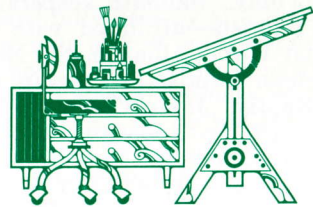
DO YOU HAVE A talent that's going to waste? Do you want to use it to help spread the Sabbath truth to others? Would you like to be a part of the great work of the Bible Sabbath Association?

You would? Then read on. You're the one whom we're looking for. If you enjoy doing, and are at least fairly good at, any of the things listed below, we need you to help make *THE SABBATH SENTINEL* a more attractive, effective magazine. Our limited budget does not permit us to pay you (except for expenses), but the fringe benefits are something else!

These are the talents we need:

PHOTOGRAPHER, preferably black-and-white, to provide cover and inside pictures for the magazine.

ARTIST to illustrate articles with either line drawings or other types



of art that will reproduce well in the magazine.

LAYOUT PERSON to help design a magazine that will catch the reader's eyes.

If you have any of these talents, write to us now: Eugene Lincoln, editor, *THE SABBATH SENTINEL*, 109 Hiller Drive, Old Hickory, Tennessee 37138. Then run—don't walk—to your mailbox in order to get your letter to us as soon as possible.

From the President's Desk . . .

The Christ . . . and the Cross

FOR thirty years a figure of Christ carved out of ivory lay in Norway's Oslo Museum of Applied Art. In 1959 Thomas Hoving of New York's Metropolitan Museum purchased an ivory cross from a Yugoslavian art collector, who had stored it in a Swiss bank vault. Hoving recognized that it lacked its central figure—the body of Christ.

Where was the figure? In 1969 Florens Deuchler, then chairman of the Cloisters, where the Met holds the core of its medieval collection, discovered it in Oslo. Seven and a half inches tall, the Oslo Museum figure of Christ fits perfectly into the five holes drilled for it on the Met's cross. The artist's original design has once again been realized.

The point is well made that we cannot separate Christ from the cross. Jesus came to earth to die; it was His mission. The cross was merely the means by which His death was accomplished.

The cross at that time was an ugly symbol of the tyranny of Rome; it was a hated symbol of persecution and death. However, this horrible symbol has been transformed into one of love, hope, and assurance to the believer. For we know that Jesus Christ is not only the Man of Galilee but also the Christ of Calvary.

"God forbid that I should boast about anything except the cross of our Lord Jesus Christ. Because of that cross my interest in all the attractive things of the world was killed long ago, and the world's interest in me is also long dead" (Galatians 6:14, TLB)*.

Paul is thinking not merely about a wooden instrument of death, but rather about the God-man who died there for our salvation. Surely we cannot separate Christ from the cross.

However, the cross was not the end, but rather a new beginning, for mankind. "Christ rose from the dead and will never die again. Death no longer has any power over him. He died once for all to end sin's power, but now he lives forever in unbroken fellowship with God" (Romans 6:9,10, TLB). Therefore we should not seek to place Christ back on the cross as a perpetually dying sacrifice, as in the Mass. He died once for our sins and now lives forevermore.

We read, "Christ died only once as an offering for the sins of many people; and he will come again, but not deal again with our sins. This time he will come bringing salvation to all those who are eagerly and patiently waiting for him" (Hebrews 9:28, TLB).

Christ will never be separated from the meaning, the message, of the cross. Throughout the ceaseless ages of eternity the redeemed will give praise to the One who died for their sins upon that ugly cross of sin and shame. As we enter the Passover season let us give praise to God for Jesus and the cross that He bore for me—for you.

*From *The Living Bible, Paraphrased*. Copyright 1971 by Tyndale House, Publishers, Wheaton, Ill.



The Enduring Sabbath

TERRIL D. LITRELL

Sabbath Observance Endured Among Israel From Moses to Malachi . . .and Beyond

WHEN WE pass from the patriarchal to the Jewish dispensation in history, we discover increasing evidence that the Sabbath was designed to be a law and blessing to all mankind.

The Sabbath, as instituted at the creation of the world, had a place assigned to it in the moral law given from Sinai. When the Almighty gave forth the law of the Decalogue with his own voice from Sinai, one of the utterances was, "Remember the sabbath day, to keep it holy" (Exodus 20:8).

This commandment immediately follows the commandments that are concerned with Yahweh's name. This shows the importance of the Sabbath and suggests that it was regarded as in a special sense Yahweh's day, a fact for which the Old Testament offers abundant confirmation.

The Law Giver proclaimed His eternal law with His own mouth and wrote it with His own finger. Twice was it so written and inscribed on tablets of stone, and in this form deposited in the ark, with all the security which incorruptible shittimwood and gold overlaid within, without, and above, could provide, and the overshadowing cherubim and inviolable Shechinah glory. No divine voice is heard announcing these laws of a temporary policy or of a shadowy ritual. No divine finger is seen abrogating them. In all these honors of the ten "words," the Fourth Commandment is fully shared. It was prefaced by the same solemnities, attended by thunders and lightnings, articulated by the divine voice, all its words engraved by the divine finger and entrusted to

the sacred keeping of the ark.

While kindred observances are discovered in pagan cultures from the remotest times, it appears from a few scattered notices in history that the true Sabbath, as observed by the patriarchs and the Jews, was an object of bitter and violent hostility by those who were brought into intercourse with its friends.

The anti-Sabbatic spirit which was manifested when the Israelites were slaves in Egypt by the pharaoh, who refused his subjects the periodical respite from labor demanded by the necessities of the body and spirit, was subsequently revealed in the conduct of the Babylonian adversaries of Jerusalem who not only mocked at her Sabbath but also compelled her people to labor without rest. And later the same spirit was manifested in the cruel edict of Antiochus Epiphanes, who proclaimed the keeping of the Sabbath and other Jewish observances to be a capital offense.

In defending their religion and its institutions against their enemies of pagan cultures, the Jews successfully stood for their faith with their lives. Thousands of them allowed themselves to be massacred rather than resist their assailants on the day of holy rest.

The stated day of rest of sacred service in honor of its almighty and glorious Author, who having rested from His work of creation, blessed and sanctified the Sabbath day, had been preserved through much trial and persecution by the Hebrew people during the period comprehended in the sacred records of the Old Testament from Moses and Mount Sinai to the cessation of the prophetic spirit with Malachi.

Taking the Sabbath For Granted

KRISTIAN KRISTIENSEN

JESUS CHRIST, in His message to the seven churches in Asia, started out by addressing Himself to the Church of Ephesus:

"I know your works, your toil and your patient endurance, and how you cannot bear evil men but have tested those who call themselves apostles but are not, and found them to be false; I know you are enduring patiently and bearing up for my name's sake, and you have not grown weary. But I have this against you, that you have abandoned the love you had at first" (Revelation 2:2-4, RSV). The King James Version phrases it, "Thou hast left thy first love."

This is describing a general condition in the church at that time, but it has also been written for our admonition today (I Corinthians 10:11; also Ephesians 6:4). So perhaps we would all do well to ponder these words in regard to our own Christian lives. In this article, however, we intend to deal only with the aspect of keeping the sabbath.

Do we remember the thrill we experienced when we first came to know that God's true rest day had not actually been lost? Lost, yes, to the majority of a deceived world (Revelation 12:9), but still plainly revealed in God's Word, which is truth (John 17:17). Do we remember the eagerness, the dedication, and the zeal with which we originally kept it after having conquered the initial obstacles (job, family, friends)?

This was our first love. Living together, we were led into still deeper understanding of the

answers to the big questions of life. Like the proverbial "wife of our youth," we truly rejoiced in it. We were *fond* of it.

But what happened? There is a saying that familiarity breeds contempt. This did not hold true in our case. Still, we "got used to it."

And just what do I mean by that? An old Indian was once asked his definition of the concept of 'conscience'. He did this by comparing it with a sharp-edged instrument in his breast. "When I do something wrong," he reflected, "it turns around, and it hurts. When I continue in doing this, the edges finally disappear, and it doesn't hurt any longer."

The Sabbath is a weekly recurring space of 24 hours. It is as sure to come as the rising of tomorrow's sun. Therefore, some of us may have been guilty of coming to take the Sabbath for granted, and in this way we have forsaken our first love.

What happens when you start taking your wife for granted? It shows a neglect of appreciation and honor where honor is due. Your marital relationship has entered dangerous grounds, so watch out! Don't be a part of today's escalating divorce statistics. And don't have a spiritual abortion.

A booklet by Kenneth J. Holland, entitled, "*The Magnificent Seventh*" (Mountain View, CA: Pacific Press Publishing Association, 1970), explains this very well in a semihumorous way:

"If I had seven ladies lined up in a row and the seventh one happened

to be my wife, would it make any difference which one I walked up to and slipped my arm around? If you knew my wife, you would know it would make a difference! Why is it all right for me to show this kind of affection toward only one of the seven? The first one might be a great deal closer and much handier, but only with the seventh am I to have a special kind of relationship, for the reason that once upon a time this lady and I walked down the aisle of a church and were set aside for one another in a very special way.

"As long as I live and that woman lives, our relationship to each other must be different from our relationship to anybody else on earth. This is exactly what happened back there on the seventh day of creation. God set aside a specific day for a specific relationship between that day and man. As long as the Sabbath continues, as long as time continues, my relationship to that one specific day must be different from my relationship to any other day" (pp. 49,50).

God has granted us "life and favour" (Job 10:12, KJV). The RSV has the latter word translated as "steadfast love." He has granted us also His Sabbath and the knowledge of it. The latter points you back to the former.

The Sabbath is a privilege bestowed upon us by the hand of a loving Creator.

The Sabbath carries with it promises of blessing:

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth,

and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isaiah 58:13,14). See also Exodus 20:8-11; Deuteronomy 12:28; Revelation 22:13,14.

"But the hour is coming," said Jesus to the woman at the well (John 4:23, RSV), "and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him."

Let us return now, in conclusion, to the church which was at Ephesus. Paul, in his letter to the Ephesians, writes (possibly alluding to the whole context of a traditional Jewish Sabbath meal, including the serving of wine and the singing of *zemirot*, special Sabbath songs):

"And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; *giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ*" (5:18-20).

One of the most *vital keys* to avoiding the dangerous pitfall of taking things (in this case God's Sabbath) for granted, is, simply put: *thankfulness*. It is *the* antidote.

This coming Sabbath, why not take time out to meditate and reflect upon the manifold blessings God has provided you with? Faith, hope, and charity. Truth, knowledge, and understanding. A wonderful wife or husband. Children, along with the awesome, but happy, responsibility of bringing them up in the way they should go. Health. Happiness. Your everyday needs. And last, but not least, His Sabbath.

Also, why not read in the Psalms? This best-loved book of the Bible has for ages been known as the "Book of Praises for Israel." Indeed, as has been noted by Dr. Henry M. Morris in his book

Sampling the Psalms (San Diego, CA: Creation-Life Publishers, 1978): "The theme of praise for the Lord permeates the entire book of Psalms—as it should permeate the entire life of each man and woman The words *praise*, *praising*, and similar forms occur more in the book of Psalms than in all other books of the Bible put together" (pp. 207,208).

If you have been guilty of taking the Sabbath for granted, listen to the instruction Christ gave the

church at Ephesus and gives you:

"Remember therefore from whence thou art fallen, and repent, and do the first works" (Revelation 2:5). "Give thanks to God, for He is good," as the chorus goes in a beautiful hymn, based upon Psalm 118. Return to the wife of your youth. Pursue your first love.

Taking the Sabbath for granted?

Don't you do it!

It is far too precious.

Priests Are Urged To Fight Sunday Sales

CARDINAL John J. Carberry, spiritual leader of 500,000 Catholics in the Archdiocese of St. Louis, mailed a plea to about 600 priests urging that they help fight an attempt to repeal Missouri's laws banning Sunday retail sales.

The letter was the strongest stand taken by the archdiocese against repeal of the so-called blue laws. The repeal issue was to be on the Nov. 6 general election ballot in St. Louis and in St. Louis, St. Charles, and Jefferson counties.

Meanwhile, 1,800 representatives of the Missouri Baptist Convention, meeting in Raytown, unanimously opposed the repeal measure, saying Sunday shopping "has a destructive and demoralizing effect on family life and the home."

The St. Louis County League of Chambers of Commerce also announced its opposition to repeal.

In his letter, Cardinal Carberry said, "I am writing to you at this time to ask your assistance in encouraging your people to seriously consider the impact the repeal of the Sunday sales law might have on their efforts to strengthen family togetherness.

"The Christian-Judeo tradition

regarding the preservation of the dignity of the sabbath has been a consistent ideal for all religious groups. Now an effort is before us which makes the Sabbath not a time of worship but just another working day.

"Instead of time for parents and children to recreate and grow and pray together, this new effort seems to contribute to further dismemberment of the family with the father, and possibly the mother, working one more day during which the family cannot be together."

Might it not be for the common good to plan ways to strengthen the family instead of weakening this fragile and important unit of our society?" he questioned.

Monsignor Edward J. O'Donnell, archdiocesan information officer and editor of *Catholic Review* magazine, said "the position of Cardinal Carberry is the position of the church."

The letter, Monsignor O'Donnell said, is not an attempt by Cardinal Carberry to demand the allegiance of the priests in the blue law matter. Rather it is "a very strong affirmation of his position."

"I don't think any priest is

going to be surprised to receive this letter," Monsignor O'Donnell said.

Catholic Review, Monsignor O'Donnell said, has published editorials opposing blue law repeal. He added that the Council of the Laity, made up of lay persons in the archdiocese, has "strongly opposed" repeal.

The vote by the Southern Baptists was taken on the final day of the group's annual state convention.

Rev. Lewis, who wrote the initial draft of the resolution, said the convention represented more than 570,000 Southern Baptists throughout Missouri.

The St. Louis County League of

Chambers of Commerce, representing businessmen's organizations in about 20 St. Louis County municipalities, opposes Sunday sales because it would aggravate the energy shortage, said Stephen C. Banton, who said he was speaking for the "majority" of the league's members.

There is a limited amount of energy," Banton said, "and the use of additional fuel for businesses could drive up the price of fuel. While some shops would benefit from the increased sales by being open on Sundays, the increase is marginal and fails to justify the increased cost of fuel to the consumer."

ANNOUNCEMENTS

I am trying to find any of the writings of Cyril A. Crichlow, a deceased writer, on the subject of the Sabbath, especially his writings dealing with the day of Christ's resurrection, which he believed to have been Saturday. George Dellinger, Box 40375, Indianapolis, Indiana 46240.

TEACHER NEEDED—Good dedicated Sabbath-keeping teacher, also an administrator, for Church of God (Seventh Day) Church School. We have our own building, textbooks, supplies, and excellent library. Write to John Lemley, Church of God (Seventh Day) Church School, P. O. Box 64, Walla Walla, WA 99362.

I would like to correspond with nice, attractive, single young lady who loves heavenly Father with all her heart and would like to have a believing friend. Pete Duff, P. O. Box 1039, Lafayette, IN 47902.



The Bible never calls the Sabbath "the Jewish Sabbath," but it does call it "the Sabbath of the Lord thy God" (Exodus 20:10).



Paul and Silas, seeking a place of prayer on the Sabbath day, went to a riverside, where they spoke to the women who had come together (Acts 16:13).



LETTERS . . .



Those of us who know the Lord are free in Him, and those seeking truth in His Word really are made free. How grateful I am for THE SABBATH SENTINEL, not only to enjoy and be inspired but to know there are many in various parts of the world in various groups who love the Lord's true Sabbath.

—Ada-Ray Valdean,
Houston, Texas

God has been so good to me. He made me well again after having dropsy in my legs. Praise The Lord! I can help you a little financially. May the dear Lord bless you and your work. I always enjoy THE SABBATH SENTINEL. Thank you for it.

—Mrs. H. Hermitzke

The only seventh-day worshippers that I have been acquainted with seemed to be Judaized Christians, still depending upon the law for their salvation. It is refreshing for me to read your booklet [*The High Cost of Loving*] and THE SABBATH SENTINEL, where you clearly base salvation upon personal faith in Jesus Christ. I've underlined on page 6 in the December SENTINEL, where it says that if one keeps the Sabbath thinking that he is thereby making himself right with God, he has a legalistic

approach. If, on the other hand, his Sabbath observance springs from valid motives and all the while he remember that his salvation is in Christ, that man is no legalist.

—Rev. Gary Taylor, pastor
Dalewood Baptist Church
Nashville, Tenn.

As the years go by we can see a greater need for the Bible Sabbath Association. But we must be very careful lest we become too liberal in our message and lose the purpose of its origin. God said in the latter days man would become cold and loose in His message to the world. That is just what too many Sabbath professors are doing. We are going out and playing love with the Sunday keepers, thus becoming lax in our Sabbath keeping, and also neglecting to show them the positive message of the Sabbath in the lives of God's children. He still requires every child of His to keep the seventh-day Sabbath and to keep it holy.

—Jerome Boyd
Enterprise, Penn.

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THE BIBLE SABBATH ASSOCIATION

Fairview, Oklahoma 73737

REST

The secret humbling
Of the Sabbath fast
Frees one
From the flesh's meat
To eat the Father's word;
To nourish the prayers
That grow
In the morning dark
Of the embryo,
Or in the eclipsed day
Of the prophet's fear;
In the turning
Glutton's love;
To heal the stubborn heart;
And for the clean obedience
Of long passion
For Yahweh and Messiah.
Rest on the rock, on the grass,
In the desert.
Untie the ropes
That hold all on the ground
Hungering for sky,
Give your bread and fishes
To Yahshua.

—SISTER MICHELE

Herbert W. Armstrong and California Court Legal Battle

Reader Response

What I read in the January issue is outrageous! Do you know why the State of California had to take "almost totally unheard of actions" against the Pasadena-based Worldwide Church? Do you know what the files of the State of California contain concerning the Worldwidites? To place Christian martyrs John Wycliffe and John Huss together with the Worldwidites, as the book reviewer Kristian Kristiansen did on page 3, is either a cruel joke or ignorance on the part of the reviewer

Let me suggest the following:

(1) In the future check out both ends—the accusers and the accused (the State of California). To assume that secular authorities are always wrong is dangerous. With this type of reporting the Christian magazines can lose credibility fast.

(2) Consider a new SABBATH SENTINEL section. Possible headline: "The Unpleasant Truths." The purpose of this section should be to report all the unpleasant sins of the Sabbath keepers. The first report should be about the Sabbath keepers who, in the first century, condemned an innocent man to death. This column will help to keep us humble and soul searching.

—John Purvins
1019 E. North St.
Appleton, WI 54911

(Editor's Note: This is a touchy issue, with valid arguments on both sides. As an organization we cannot take sides on it, and we have attempted not to either condemn or support the practices of any

Sabbatarian group. We do feel, however, that questions involving the first amendment to the U. S. Constitution are at stake. We fear the consequences of a government's determining the merits of a religious organization. Herbert W. Armstrong's explanation of what happened should also be considered. He said:)

"On January 3, 1979, without the legally required prior notice or warning, an armed task force swooped down, in utter violation of the Constitution of the United States, on the headquarters complex of the Worldwide Church of God, Ambassador College, *The Plain Truth* and other publications, and the Ambassador International Cultural Foundation in Pasadena, California.

"It illegally and forcibly assaulted, seized possession of, and took over control of this church, college, publications, and foundation

"Many old and established churches—including the National Council of Churches, the Methodist Church, the Baptist Church, the Roman Catholic, and others have prepared strongly-worded protests and legal petitions, sent to the California Supreme Court. Such established and powerful church bodies have doctrinal differences from us and from one another—but they seriously realize that their right to exist is also threatened in this state government action to take over and operate the Worldwide Church of God and its affiliated corporate organizations. They know it is a threat to them as well as to us."

Please renew your Sentinel
subscription on your birthday
without special notice.



We're All in This Together

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

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

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

The Bible Sabbath Association International
Fairview, Oklahoma