

*"Go, set a watchman,  
Let him declare what he seeth."  
— Isaiah 21:6 —*

FEBRUARY 1974

## **The Sabbath** *Sentinel*



### **PRESIDENT LITTRELL ATTENDS CEREMONIES AT WHITE HOUSE**

Bible Sabbath Association President Terril D. Littrell attended ceremonies of the presentation of Congressional Medals of Honor to nine Vitenam veterans including his brother, Sgt. 1-Class Gary Lee Littrell of Fort Campbell, Ky., on October 15, 1973, at the White House in Washington, D. C.

Pastor Littrell was asked to give the invocation at the reception following the presentation of the Medals of Honor. He also visited briefly with President and Mrs. Richard Nixon as well as with all the recipients of the medals.

## The Sabbath

# Sentinel

EDITOR Eugene Lincoln  
ASSOCIATE EDITOR Terril D. Littrell  
EDITOR EMERITUS Ruby C. Babcock

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The object of this non-sectarian, non-denominational association is to bring together into one strong organization all believers in the Biblical seventh-day Sabbath (Saturday) regardless of sect, creed, or denomination, for the sole purpose of spreading knowledge of, belief in, and observance of the Creator's only Holy Day. The only qualification for membership 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-\$99.99; life members, \$100.00 or more during any one year.

## You'll Want to Read

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



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I enclose .....

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# A Silent Change?

THELMA TARBOX

*Silence!* Can silence thunder a startling truth? There is nothing but *silence* in the Bible about changing the holy day from the seventh to the first day of the week. This seems strange when we consider that much is written about the new aspects of the Christian religion such as baptism, the Lord's Supper, and the coming of the Holy Spirit. Doesn't it seem odd that Jesus would make a point of introducing these three important elements *before* His crucifixion and yet say nothing about Sunday observance either before or after the Cross? Jesus Himself was baptized; He instituted the Lord's Supper; there was a miraculous appearance of the Holy Spirit at His baptism; Jesus promised that the Holy Spirit would be given to His followers; and He commanded the observance of both baptism and the Lord's Supper—all this before the crucifixion which marks the dividing line between the Old and New religion!

Nothing but *silence!* Not one word from Christ about substituting another day for the Sabbath. Nor do the disciples give a reason for abolishing the Sabbath. No command to observe the first day; no reason given for keeping the first day holy! By contrast, many texts mention baptism—repent, believe, be baptized. We are also told the spiritual significance of baptism which has several

symbolic meanings. In fact, baptism is mentioned over forty times in the New Testament! Much is made also of the Lord's Supper and its spiritual significance. The Holy Spirit is given even greater coverage, being mentioned more than fifty-nine times in the New Testament!

What is said about the first day? It is mentioned eight times in the New Testament. Six of these texts refer to the time when the empty tomb is discovered. Contrary to popular belief, when we recall that the original Greek Scriptures lack punctuation, we have to admit that not one place in the Bible says positively that Christ rose on the first day. Some Bible scholars think that the Resurrection occurred *before* the first day because Matthew 28:1 indicates that the tomb was empty *late on the* Sabbath day.

The other two "first day" texts indicate that New Testament Christians considered Sunday a regular week day. Paul asked the Corinthians to "lay by in store" gifts for the poor saints at Jerusalem. His reason for this request is "that there be no gatherings when I come." There is no hint of public worship in this text (1 Cor. 16:2). The other reference to the first day is Acts 20:7 when Paul preached until midnight and the next morning Paul con-

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# The Confused Mr. Doe

## The Sabbath was Ceremonial

PART IV:

W. E. STRAW

**M**R. DOE says, "The observance of the Jewish Sabbath, Saturday, is obviously only a ceremonial law since it is not a moral law written in the heart of mankind." Evidently there is some difference of opinion between God and Mr. Doe. Mr. Doe says the Sabbath is only ceremonial; while God placed it among the moral precepts, principles that apply to all people at all times and under all conditions.

He says of the Sabbath, "How different from the moral law! 'Thou shalt not kill'—that is for the whole world. 'Thou shalt not commit adultery'—that is for the whole world, too. 'Thou shalt not steal'—that, too, is for all mankind. . . . A negro in Africa who never heard of the gospel knows that it is wrong to kill, to lie, to steal, to commit adultery with another man's wife . . . but would such a heathen savage know by something written in the universal heart of mankind that his boy babies must be circumcised? . . . Certainly not. Ceremonial laws were for Jews only and are not written in the hearts of the people as the case of the moral law. And in exactly the same way it is obvious that the Sabbath is ceremonial law."

Mr. Doe is making comparisons of things that are wholly unlike. The

first four commandments stand on the same basis, and are dealing with relationships and duties we have to God. The last six are alike and deal with man's relationships and duties toward one another. The reason for the last six precepts we can easily understand because they deal with our fellows who are subject to like passions as we are. Thus I can understand why I should not steal. It is because I don't want anyone to steal from me. I can understand why I should not kill. I do not want any one to kill me. These we can easily see.

But when we come to deal with the first four commandments—those that have to do with God—of these it is not so apparent. I do not know why God said, "Thou shalt have no other gods before me." If that were spoken of man it would sound selfish. But as I am dealing with God who knows all things and has shown Himself so unselfish, I simply have to accept His word that He knows best. I do not know why He said not to make any graven images. I have to accept that upon His Word. So it is with the Third Commandment—"Thou shalt not take the name of the Lord in vain."

All these are on the same basis as the Sabbath. None of them do I

fully understand. I accept them because God says it. If this brother wanted to be fair, why not compare things of equal standing, and not those which are so apparently different?

### *The Sabbath On a Round World*

Mr. Doe says, "The proof that Sabbath keeping was ceremonial law, and not for Christians, is that the Sabbath day does not come at the same time on a rotating world. Days are determined by the rotation of the earth. Every time a certain spot on the earth's surface rotates into the light of the sun, it is another day. . . . Every time a person goes round the earth to the west, the days are longer, but he loses an entire day. . . . So you can see that people could not possibly keep the same Sabbath, always observing the seventh day, around the whole world."

So he says it would be impossible to keep the Sabbath on a round world. But he says, "The New Testament Christian worshiping God on the first day of the week means that he already has salvation as a free gift." If it is impossible to keep the Sabbath on a round world, I wonder how he expects people to observe Sunday on the same round world? There seems to be no trouble in finding out where Sunday comes. All one has to do is to observe the day before Sunday.

Sabbatarians are not so naive that they cannot see that when the Sabbath comes to the people in Michigan it is not yet Sabbath in California. Those people are not supposed to keep the Sabbath until it gets to them.

We recognize that the days travel

around the world with the sun, and the Sabbath with the rest. It is not time that God mentions; it is the day. When that day comes to a certain spot on the earth, the sacred hours come with it. I observe the day when it comes to me. Every seventh day that goes around the earth God says is holy.

What do you say? Now because I get out of place and am in one place one Sabbath, and somewhere else the next, that does not change the day, nor its sacredness. God for some reason has placed the Sabbath among the eternal precepts, and had those precepts placed in the most holy place of the sanctuary just beneath the mercy seat.

### *Paul's Warning Against the Sabbath*

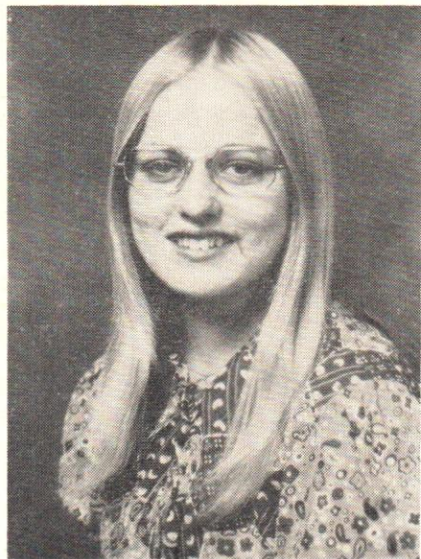
Mr. Doe seems to be having considerable trouble with Colossians 2: 16; he has quoted it two or three times. It says, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days." Mr. Doe recognized that there were other Sabbaths in Israel besides the Sabbath of the decalogue, for he says, "The first day of the feast of unleavened bread was a day of rest (Sabbath in the Bible) when no work was to be done."

But when Paul mentions the word Sabbath, he is sure it is the Sabbath of the decalogue. As we have already shown, Paul's trouble was not concerning the Sabbath, for he observed it. But he did have to warn the Jews about their trying to be saved by following the ceremonies that pointed to a coming Saviour, which were consequently temporary.

*(Continued on page 18)*

# "Remember . . . In . . . Thy Youth"

TERRI L. WHITE



NOT many years ago I was a little girl in the children's Sabbath school learning the Holy Bible. Now that I am 18 years old, many of these verses and chapters come back to my mind.

I will admit there were times when I was with others at school that I would be confused as to what was right and wrong. I would hear this and almost believe it and then someone else would come along with another idea and for a while I would be confused. Soon, as I would pray to the Lord for guidance, like a flash on my conscience would come "REMEMBER, HONOR, THOU SHALT NOT." Then I would re-

member the Bible stories that told about people who didn't obey.

After graduating from high school this past summer, I had the experience of finding a full-time job. It was hard sometimes to be turned away because I did not work on the Sabbath Day. That seemed to be one of the busiest days for the prospective employers I talked to, and they would say, "That is the day I need you most."

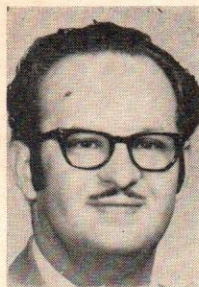
After praying about it and still trying, God has seen me through and now I am in nursing work caring for elderly folks.

A person surely learns a lot about life doing this kind of work, and meets some of the sweetest folks. There was one dear lady who really loved Jesus and the Holy Bible. Last week she died just before her 115th birthday, and they buried her with her favorite Bible which was given to her personally and signed by Abraham Lincoln when she was a tiny tot.

Recently I gave another lady a copy of *The Sabbath Recorder*. When her priest came to visit her, he read it to her and said he enjoyed it very much. Yes, we can always find time to witness for Jesus and our Sabbath School training will always help.

There is a Bible verse that forms a picture in my mind and we quoted it off the wall of the Albion Seventh Day Baptist Church each Sabbath

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## THE PRESIDENT'S MESSAGE

### RECRUITMENT IS THE KEY TO THE FUTURE

"Win more in 1974" is the new slogan adopted for the Bible Sabbath Association this year. A membership drive is on! The projected plan for action for 1974 is more ambitious than that of any previous year.

Our association is only as strong and vigorous as its membership. We believe that you will get behind and promote this drive to increase the number of our fellow Sabbath keepers belonging to the B.S.A.

The B.S.A. has maintained approximately the same rate of membership for several years, with a slow increase. We are happy to report that new people are becoming members all along; but, contrasting this with the number of our older members who pass away each year, the rate of increase doesn't climb very fast. The application rate could definitely be higher. We believe that you can assist to reverse this trend.

Each of us should be ambassadors for our association, by soliciting new members. All around us are Sabbath keepers who are not members of our association. Here is how you can help.

1. Personally seek out a good prospect in your own church.

2. Ask the pastor of your church for a few minutes during the worship service to present the B.S.A. program.

3. Represent the B.S.A. at a church convention or camp meeting in your area.

4. Be a contact person for your area. The headquarters office from time to time receives requests from individuals desiring to talk to a representative in their area.

5. You may have other ideas.

For an individual member who receives five new members in 1974, recognition will be given as a "recruiter" and an appropriate certificate will be given at our 1975 B.S.A. convention, or else mailed to him.

Those who receive ten new members will be classified as "boosters," and will be given certificates of recognition at the convention or have it mailed to them.

Those receiving 25 or more members will be classified as "builders" and will receive recognition in THE SABBATH SENTINEL and certificates at the convention or have it mailed to them.

Chapter participation will also be recognized. Those chapters with 50 per cent increase in membership will be listed in THE SABBATH SENTINEL and receive ribbons at the convention. The same is true for those chapters who have a gain of 10 per cent and those with 5 per cent gain.

The above is an opportunity to engage in some competition and at the same time secure new members for our association. One suggestion is to offer a Sabbath-keeping friend who is not a member a birthday gift by enrolling him or her as a member of the B.S.A. for a year.

Please give the matter serious consideration and write to us about it at once.

Many, many thanks!

Terril D. Littrell

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PRESIDENT LITTRELL WRITES A LETTER  
TO HALLMARK GREETING CARDS, INC.

December 30, 1973

Hallmark Cards, Inc.  
Kansas City, Mo. 64141

Gentlemen:

The Bible Sabbath Association International, of which I am the president, is committed to the task of working toward the defeat of the adoption of any calendar which would disrupt the identification of the TRUE seventh day of the week.

In our opinion, after having seen one of your 1974 "Our Endangered Species" Calendars which begins the week with Monday and ends with Sunday, it would confuse the minds of the public as to the identification of the TRUE seventh day of antiquity if it is ever adopted for general use.

Our present civil calendar, which groups the days of the week from one through seven, beginning with Sunday and ending with Saturday, was introduced by Pope Gregory in 1582 and has but few real defects. However, your new calendar format incorporates features which every right-thinking person should oppose.

Perhaps the changes presented in your 1974 calendar have no religious connotations in your way of thinking. Perhaps you feel that such an edition of a calendar was intended only to aid in preparing weekend activities in a new format where the weekends are grouped together for easy "plan-ahead" viewing. Nevertheless, the fact remains of which we are concerned, it does disrupt the identification of the TRUE seventh day of the week.

Unless this situation is corrected after 1974, I fear that the millions of religious people, both Jewish and Christian, who observe the seventh day of the week (Saturday) as the Sabbath, will be discouraged from buying ANY greeting cards from your company and will turn to your competitors for their supplies.

Yours sincerely,

Terril D. Littrell,  
President



# KEEPING POSTED

## ALABAMA COUNTY HAS NO BLUE LAWS

Morgan County is the only county in Alabama without any form of a Sunday closing law. The law expired without fanfare—and stores can, without fear of arrest, operate on Sundays.

The state's blue law limits Sunday business to certain firms, and amended versions in some counties and cities allow limited numbers of employees or stores with certain square-footage to operate.

Morgan County gained a separate blue law measure during the recent session of the legislature.

The local act wiped out the state law and allowed the Morgan County Commission and municipalities to adopt their own blue laws.

Thornton Fleming, chairman of the county commission, said he doesn't see any need for a county blue law.

Decatur City Attorney A. J. Coleman had prepared a local Sunday closing ordinance at the request of several councilmen who want a blue law on the books.

The latest proposal is to allow city stores to operate on Sundays if they have two or less employees on duty. But Mayor Russell Bolding said he questions the constitutionality of any blue law adopted by the city.

Over the past decade there have

been three major outbursts of blue law arrests. The last time the city asked District Attorney Mike Moebes to step in and enforce the state law, a misdemeanor.

## HOOSIER "HOT POTATO"

The "hot potato" of the mid-1960 sessions of the Indiana General Assembly, involving retail and wholesale sales on Sunday, was cloaked in a shroud woven of energy crisis materials.

Authored by Rep. B. Patrick Bauer of South Bend, HB 1299 would force retail and wholesale businesses to shut down from 3 a.m. Sunday to 3 a.m. Monday under threat of a minimum fine of \$5,000 or a maximum of \$25,000 for each violation.

Businesses selling pharmaceutical commodities by prescription would be exempt along with food and lodging establishments, the entertainment and recreational fields, and businesses which distribute fuel oil or related services for home heating to keep it in tune with energy shortages.

"So far the little guy is bearing the burden of the fuel shortage by paying higher gas prices which are making the oil companies richer, by being asked to drive slower by President Nixon and Governor Bowen, and by turning down, and sometimes off,

*(Continued on page 19)*

# Excerpts from Letters



Conducted by Mrs. Ruth Thomas

Your column occasionally contains a letter which projects hope that Sabbath keepers will eventually be united, but "If ye are Abraham's seed and heirs according to the promise . . ." (Gal. 3:29), let us accept this promise, not by trying to work it out ourselves; for He has worked it out already. And we have the good news that the Sabbath is for everyone.

It is a privilege to be a member of an effort to present it to all.

—A.R.B., Missouri

\* \* \*

I just read your letter to THE SABBATH SENTINEL. I for one feel like you, and the answer is in the first five books of the New Testament. If we would all follow our Lord and Master, who set the pattern, then there would not be a division. We would all act, teach, and talk like Jesus.

—M.B.D., Salina, Kansas

\* \* \*

If we continue to have divisions among even those of us who are "called out," there will never be unity, so we should surely all work together in this end time that the Savior's church may be presented to Him without spot or blemish.

—M.E.S., Marion, Kansas

Enclosed please find — for a year's subscription to THE SABBATH SENTINEL.

Please send me the *Directory of Sabbath-keeping Denominations* and one copy of a recent issue of THE SABBATH SENTINEL which carried an article telling about Seventh-day Catholics.

—Mr. S.R., Minnesota

\* \* \*

I recently heard you over Radio Station KXEN, I believe it was, expounding on the Sabbath and other sound Biblical doctrines. My wife had also heard evidently the same program several weeks prior to my hearing it—both of us heard you on our car radio while driving home. She had taken down your address, but it became misplaced somewhere, and then I also heard you. I memorized the name and address of your association until I reached home, and then wrote it down on the back of an envelope. I trust that I do have it correct, and that this letter will reach you, God willing.

I am especially interested in receiving more literature from you on the God-ordained Sabbath at the time of Creation, in which God made all creatures in six days, and then hal-  
lowed or sanctified or *made holy* the seventh day or Sabbath, and then later at the time of His writing the Decalogue with His "finger of fire" on the two tablets of stone, He went ahead to incorporate it into an integral part of the Ten Commandments, it being the Fourth Commandment, I believe, at that time, and as found in Exodus 20, verses 3-17 (for all ten of them).

It seems strange that my wife and

I were both raised up as Lutherans and had no occasion to question why, as Lutherans, this same commandment was taught to be the third commandment, in lieu of the fourth, and that even then, it was briefly condensed to read only, "Thou shalt sanctify the *holy day*," but not especially saying what day was considered to be the "holy day." Of course, that was due to Martin Luther's version of it, I presume, and although I still have tremendous respect for most of Luther's work of the Reformation, and especially his break with the Roman Catholic tradition, and his writing first the New Testament in German and finally the Old Testament, for the common German people—yet in spite of all this, it would be natural to assume that such a great Reformer could simply not cast out all of the error within the traditional church.

I am sure that some day God will and must recognize his great faith, as well as his great work in translating the Bible for the German people, from whence it spread to other countries and the great work of the Ten Commandments according to the "Vernacular Roman Catholic Catechism," and it is strange how the second Commandment has been conveniently omitted altogether (namely, "Thou shalt not make unto thee any graven image, etc."), but in order to still have Ten Commandments in lieu of only nine then, the Tenth Commandment has been broken down into two parts, as follows: "Thou shalt not covet thy neighbor's wife" for the ninth; and "Thou shalt not covet thy neighbor's goods" to make the tenth. It would take no great thinker then to figure out why the Catholic version had to conveniently

drop the second great Commandment against "idol worship," since a great part of their pagan worship has to do with the worship and adoration of the Mother Mary!

But, at any rate, it seems that somehow Martin Luther overlooked this error of the traditional Catholic Church, and accepted most of the Ten Commandments, as incorrectly set forth by the Church. However, I know that Luther was strictly opposed to the worship of the Virgin Mary, and any and all statues of her in the church were strictly forbidden and outlawed by the followers of Luther.

My wife and I now are simply Bible students since having withdrawn from the Lutheran Church after many years, but we do definitely believe that the Ten Commandments were not abolished by Christ, but merely magnified and fulfilled, so therefore we do try to abide by the Sabbath since we are convinced that it is to be observed by all true Israelites (Christians or children of God).

—E.W.T., Missouri.

P.S. I am enclosing a small donation, as I imagine your services can always use some help. May God continue to bless your work, and we are looking forward to hearing from you and receiving some more literature about the Sabbath that God instituted to make his creatures (mankind) always to be aware that *He was the Creator*, and we the creatures or people *created in His image*, so that we might forever pay homage and adoration to Him and His beloved Son, Jesus Christ, who died for the sins of all mankind, and who is truly "Lord of the Sabbath"—*not Sunday!!!*

# ***Sabbath Keepers***

## ***in the News***

The Church of God (7th Day) at 39 Walnut St. in Petersburg, Mich., hosted a fellowship meeting on December 1, 1973. Three denominations were represented at the meeting: Church of God, Lord Our Righteousness Church, and Seventh Day Baptist.

Guest speaker for the service was Rev. Kenneth Davis, pastor of the Battle Creek Seventh Day Baptist Church, who spoke on, "The Value of the Sabbath and true Sabbath-keeping."

The Seventh Day Baptist Church is the oldest Sabbath-keeping body of people in the world. Both the Church of God (Seventh Day) and the Lord Our Righteousness Church owe their origin to the Seventh Day Baptists.

There were 125 people present for the fellowship meeting. Quartets and choirs from the local churches rendered musical presentations.

For the date and place of the next interdenominational fellowship meeting, contact Pastor W. H. McMann, 5099 Petersburg Rd., Dundee, Mich. 48131.

\* \* \*

Some years ago a liberal theologian proclaimed "God is dead." There exists a body of Christians today who by their daily lives declare that "God is alive." They refer to themselves simply as the People of the Living God. They practice communal living, base their doctrine on the

teachings of the prophets, Christ, and the apostles, and claim to be non-sectarian as well as non-denominational, having no formal creed.

This group of believers was founded during the depression years under the leadership of Harry Miller, a former Assembly of God minister, who was brilliant in common-sense theology and was a deep student in the Scriptures. In a letter dated to the president of the Bible Sabbath Association on November 30, 1959, Mr. Miller wrote concerning the policies of this body of people: "In this God-ordained institution there will be an open pulpit—a sanctuary where any man of God can feel free to come and present the message of his heart without fear of ecclesiastical disapproval or excommunication. Every servant of the Lord is welcome to 'speak his piece' in the open pulpit, and then let it be tested by the Word of God and the impartial judges who 'sit by.'"

Mr. Miller served as one of the directors at large of the Bible Sabbath Association from 1960-62, and was devoted to the cause which the B.S.A. represented. He passed from this life on January 22, 1971 and the leader of the group is now David Scullin, a young minister who was born and reared with the People of the Living God.

His parents, Mr. and Mrs. Harold Scullin, who have been with the movement since its beginning, are educators. Harold Scullin has a B.A. degree from the University of Alabama. Lorraine Scullin has a B.A. from Oberlin and an M.A. from the University of Alabama. The senior Scullins were teachers in the Appalachian Mountain country of back-

woods Kentucky following the depression years when even the public school system ceased to operate and only that schooling provided by the Missionary Output school sponsored by the People of the Living God gave hope and light to people economically, environmentally, and socially shut off from the mainstream of the 20th Century.

Today Harold and Lorraine head Aurora Gardens Academy near New Orleans, a self-supporting school of over 1000 students from grades 1-12. The school is staffed mostly by qualified teachers from the People of the Living God.

The People of the Living God also sponsor Louisiana Bible College in New Orleans as the educational and training facilities for ministerial and missionary students who desire a non-sectarian Bible course of study. The central purpose of the college is to restore the Bible to the Bible College. It offers a four-year course of Bible on the college level leading to a L.Th. degree for ministerial students and a B.B.E degree for those engaged in Christian service activities. No tuition is required for this training, and those who wish to become boarding students can earn their way on campus. Only first class college-trained teachers are provided for Louisiana Bible College.

The People of the Living God sponsor an inspiring adult level production of a puppet show called "The Friend of God." This is the story of Abraham of Ur of the Chaldees and his obedience to the commandments of God. All persons contributing to its construction and operation are individuals who have devoted their lives to the service of God without

renumeration; therefore this production is considered a ministry and no admission charge is made at any showing. This production is made available free of charge to any private or public group having facilities where it may be shown. It has been shown several times at Roman Catholic institutions as well as to various Protestant groups. President Terril D. Littrell rates it as "an excellent presentation."

The People of the Living God maintain their own publishing house, printing several gospel tracts and their official monthly magazine *The Marturion*, which is free to all for the asking. They are planning a world-wide mission work under the direction of Mr. Randell R. Walton, who holds a B.A. degree from Cedars of Lebanon College and is a minister and educator of the People of the Living God. Mr. Walton has taught in both Aurora Gardens Academy and Louisiana Bible College, but is presently concentrating all efforts to the renovating of a large naval vessel to be used to carry missionaries of the People of the Living God around the world.

All people regardless of color, creed, denominational background, or social level are invited to visit the People of the Living God, who meet for worship every Sabbath at 2101 Pytania St., New Orleans, La. 70130. Their phone number is 522-5821.

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### PHOTOGRAPHER NEEDED

The Bible Sabbath Association needs someone to serve as our official photographer.

We cannot pay for this service; but if you are interested, let us know immediately.

## A SILENT CHANGE?

(Continued from page 3)

tinued on his journey. If this service began at the beginning of the first day, our Saturday night at sunset, then Paul spent Sunday on the road. Rather unlikely, doesn't it seem, if Sunday were the Christian holy day. If, however, this service began late in the first day, then Paul preached until midnight of the second day—so that little of the worship service occurred on our Sunday. There is no mention elsewhere in the Bible of any worship service being held on the first day.

Only eight texts in the New Testament mention the first day, and each text says *first day*. Not once is Sunday given a religious connotation. On the other hand, the seventh day is always given a religious connotation! Even *after* the Crucifixion, the seventh day is called Sabbath. (Hebrews 4:4 is the one exception which states: "He spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all his works.")

There are those who feel that if God wanted Christians to observe the seventh day Sabbath He would have repeated the Fourth Commandment in the New Testament. WHY? Do we talk about what is taken for granted? Our generation does not teach its children that it is wrong to keep slaves. The issue was settled a hundred years ago. Nobody discusses the pros and cons of slavery anymore. For many centuries before Jesus was born, the Sabbath was a burning issue. It was constantly being ignored and the Hebrews, individually and as a nation, were punished for Sab-

bath desecration. Stoning was the Sabbath breaker's lot and the Babylonian captivity was the fate of the Jewish nation for her idolatry and Sabbath indifference.

But by Jesus' time no one had to be told to keep the Sabbath. The people bent so far backwards over the Sabbath they'd turned it into a burden. The problem was no longer a question: *which* day is God's holy day? The problem confronting Jesus was one of teaching *how* God's day should be observed. Sabbatarian Christians believe that Christ did for the Fourth Commandment exactly what He did for the other nine. He showed by teaching and practice *how* God's laws should be obeyed. It was Christ's custom to attend church on the Sabbath. When leaders criticized Jesus for His Sabbath activities, He replied, "The sabbath was made for man, not man for the sabbath." Is there a Christian who thinks it is wrong to pick corn out of his garden for his holy day meal? Who condemns a Christian for tending the sick on the holy day? Didn't Jesus say, "Is it lawful to do well on the sabbath?"

As for the disciples' treatment of the seventh day after the Crucifixion, many Sabbath services are mentioned. Paul preached by a "river side" on the Sabbath (Acts 16:13). A most significant service concerning Gentiles is mentioned in Acts 13:42-48. "When the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath... and the next sabbath day came almost the whole city together to hear the word of God..."

Why, if Christians were meeting

on Sunday, didn't Paul use this opportunity to invite these interested "Jews and religious proselytes" to attend the next day's Christian service? Here was an excellent place to say that the Sabbath had been abolished and that Christians were now using the first day for their holy day. Instead of reasons being given why people should discontinue the Sabbath, and instead of reasons given for Sunday observance we have *silence*. But "*The next sabbath day came almost the whole city together to hear the word of God.*"

The Jewish people were scattered throughout the Roman Empire and because of this fact, Gentiles knew that the seventh day was God's day. As late as the fifth century a pagan Roman poet, Rutilius, spoke scornfully of the Jews' obscene initiation rite and the fact that they worshiped a God so slothful that he had to rest after six days of labor! Wouldn't Greek and Roman converts have thought the disciples queer if they'd told these new Christians that the Sabbath was God's day, when they were already aware of the fact?

It was difficult for many faithful Jewish people to realize that the old ways were no longer necessary. They were shocked at the thought of giving up circumcision and made a big fuss over it. Wouldn't they have been even more horrified if the disciples had abolished the Sabbath the same way they abolished circumcision? And if another day had been substituted in the place of the Sabbath? There is not one murmur of criticism directed at Paul or anyone else for Sabbath desecration. Considering human nature as it is, Paul and the other disciples must

have been exemplary Sabbathkeepers or wouldn't they have been "tarred and feathered"?

Without question, circumcision, the Passover sabbath and the other ceremonial sabbaths, and the rituals of Judaism were abolished on the Cross. But the weekly Sabbath is not a part of the ceremonial laws. The Sabbath is commanded in the Decalogue. Can the Commandment: Remember the sabbath to keep it holy . . . the seventh day is the sabbath of the Lord—can this command be interpreted to mean "One day out of seven—it doesn't matter which as long as one is kept"?

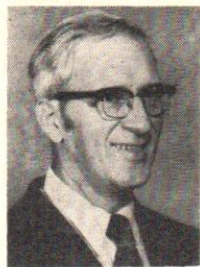
Is it possible that the New Testament teaching has abolished the Ten Commandments? No Christian would think of committing murder, or lying, or worshiping idols in order to prove that he is under grace and not under law. Why, then, do many Christians sincerely believe that they must change the Fourth Commandment to: "Remember the first day to keep it holy" in order to prove that they are "under grace." Paul exclaims, "God forbid! Faith establishes the law!"

Does the Bible's *silence* about Sunday observance indicate that this practice entered the Church many generations after Jesus' ministry? Is it possible that prejudice against the Jews and the influence of sun-worshiping cults eliminated Sabbath observance and substituted Sunday worship? God loudly claims that the Sabbath is His holy day, but what does He say about Sunday? God is *silent!*

—from *The Sabbath Recorder*

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Share this magazine with a friend.



A Note  
from  
the Editor

## "I Think"

NOT long ago, I was listening to a discussion of the fuel shortage; I couldn't really say that I was participating in it, for I had no comments to offer.

"I think this fuel shortage was contrived by the big oil corporations," one man remarked, and went on to enlarge on his introductory remark, giving a liberal dose of what he *thought*, but few facts to support his remarks.

Another person opined, "I don't think there really *is* a fuel shortage. Even the oil companies have plenty stored in their tank yards. Why, have you been up past the refineries in Whiting, Indiana? I'll bet all of those big tanks are running over with gas and fuel oil."

Several others then gave their personal observations. Opinions were much in evidence, but actual facts were as scarce as fuel is said to be.

The fuel shortage is not the only subject on which people are quick to give opinions without really knowing *why* they have those opinions.

Several years ago we heard a fiery preacher decry the "sin" of shopping on Sunday and challenge his congregation to get back to "the old

time" gospel of Sunday observance. The presentation was impressive, but facts upon which he based his remarks were few, and emotion was clearly predominant as he sought to convince the members of his flock that they should "keep" Sunday.

Facts in the Scriptures are conclusive that "the old time gospel" of Christ and the early apostles included observance of the seventh day as Sabbath, just as had been commanded centuries before.

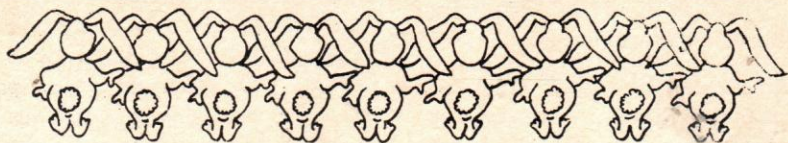
"I wouldn't feel right keeping any other day than Sunday. My parents and grandparents before me were strict observers of Sunday."

A close examination of that and similar statements indicates that it is an excuse and not a reason to hold to the false premise of Sunday sacredness. Many English students have mentioned that they "don't feel right" saying "Am I not?"; that it seems more natural to say "Aren't I?" or "Ain't I?" But the fact remains that, however unnatural it may seem at first, only one of the three alternatives is standard grammatical English. And the fact remains that, however strange it may seem, the Scriptures support observance only of the seventh-day Sabbath.

The Savior told a parable of a class of people who would profess that they had been His followers, but to whom He would say, "Depart from me, for I never knew you."

When eternal destinies are at stake, it is not safe to depend on our feelings or what we think. The only safe course is to search the Scriptures to find clearly what the divine will indicates for us to do.

Eugene Lincoln



## DE - TAILS

**TIME:** April 26-28, 1974

**PLACE:** Fairview, Oklahoma  
Church of God (7th Day)  
7th & Ash Streets

**PHONE:** (405) 227-3200

**SCHEDULE:** Friday, April 26, 1974

5:00 p.m. Registration and Orientation

6:00 p.m. Dinner

7:30 p.m. Vesper Service

Sabbath, April 27, 1974

10:00 a.m. Morning Worship

12:00 a.m. Lunch

2:00 p.m. Seminar

6:00 p.m. Dinner

7:30 p.m. Business Meeting

Sunday, April 28, 1974

8:00 a.m. Officers & Directors Meeting (Closed)

12:00 a.m. Lunch

Outstanding speakers will minister as the Holy Spirit leads. Men, women, and youth of all denominations are cordially invited.

### REGISTRATION FORM

I plan to attend the spring B.S.A. Leadership Convention.

Name .....

Address .....

Denomination (or group) .....

Your position .....

Please state the approximate date and time of your arrival. ....

THE BIBLE SABBATH ASSOCIATION  
Fairview, Oklahoma 73737

(Continued from page 5)

Albert Barnes, the great American commentator, explains this verse, "The word Sabbath in the Old Testament is applied not only to the seventh day, but to all the days of holy rest that were observed by the Hebrews, and particularly to the beginning and close of their great festivals. There is, doubtless, reference to those days in this place, as the word is used in the plural number, and the apostle does not refer particularly to the Sabbath properly so-called. There is no evidence from this passage that he would teach that there was no obligation to observe any holy time, for there is not the slightest reason to believe that he meant to declare that one of the ten commandments had ceased to be binding on Mankind."

Adam Clarke, another recognized commentator, comments upon this verse in his commentary as follows: "There is no intimation here that the Sabbath was done away, or that its moral use was superseded by the introduction of Christianity. 'Remember the sabbath to keep it holy,' is a command of perpetual obligation, and can never be superseded by the final termination of time. As it is a type of that rest which remains for the people of God—an eternity of bliss—it must continue in full force till that eternity arrives; for no type ever ceases till the antitype has come. Besides, it is not clear that the apostle refers at all to the Sabbath in this place, whether Jewish or Christian; his 'Sabbaton' or Sabbaths of weeks, most probably refers to their feasts of weeks." (*Clarke's Commentary* on Colossians 2:16).

The context here shows a similar

discussion as in Galatians. Only here Paul seems to be answering some problems that were raised by those tinged with Gnostic tendencies. These did not believe in the divinity of Christ. They could save themselves by their superior knowledge and their own efforts, they believed.

So Paul proceeds to show the divinity of Christ and that He is the author of all things, and we are complete in Him. He is our circumcision, and by baptism we show our faith in His atoning work in our behalf. Thus we are complete in Him. He washed away the dogma, the document of debt that was against us and nailed it to His cross. Now we are free.

What was this handwriting, this dogma, that was against us, that was taken away by Jesus and nailed to His cross? There are some modern men opposed to God's law who would like to make us think that it was the Ten Commandments.

Surely it would not be against one to honor his father and mother, would it? That would really be for him. It would not be against one to tell the truth about one's neighbor, would it? That would be a blessing. It is not against one not to kill his neighbor, is it? If one has the love of God in his heart that would be for him, too. Even if he hasn't that commandment it is for him, for if that law were carried out it would protect his life.

So none of these are against us, and hence could not be the thing Paul referred to. And we must remember that Jesus said no part of the law would be taken away; it all stands together as a unit.

No, it was not the Ten Commandments that were done away; those

principles are eternal and apply to all people.

What was this that was against us that was blotted out by Christ? This same Paul says it was sin that was against him. Here are his words, "Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, ..." (Rom. 7:12, 13).

Paul says it is sin that is against us. This was nailed to the cross when Jesus died, and all the ceremonies that had to do with sin, that pointed forward to Christ as Savior, were nailed to the cross with Him.

Therefore, Paul says, Do not let those Gnostics, who do not believe in the divine Saviour, lead you away into some ritual for salvation. If they do that you will lose your salvation and be cheated out of your reward.

Paul then adds, "Let no one therefore judge you." How can I keep a person from judging me? That is really his problem, not mine. Or does he mean that I am to live up to those things so well that no one will be able to find fault with the way I do it?

That is one possible answer. However, the context would imply that that is not the problem. These Gnostics were liable to lead them away from Christ. The word under consideration is "kreneto." It may be translated "judge." But in 1 Corinthians 7:37 it is translated "decree."

If we translate it the same here it would read, "Let no one make decrees for you to follow concerning meats, and drinks, and holy days," etc., which are shadows. The Passover feast of first fruits, etc., were shadows

pointing forward to Christ.

Now Christ has come and we have the substance. Hence do not let any one make decrees for you to follow, or lead you astray from the substance by looking to the shadows for salvation, and not to Christ.

*(To be continued)*

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## REMEMBER . . . IN . . . THY YOUTH

*(Continued from page 6)*

as we finished Sabbath School. It is 1 John 5:3: "For this is the love of God, that we keep his commandments: and his commandments are not grievous."

I like to correspond with other seventh-day Christian young people. My address is Terri L. White, Rt. 4, Monmouth, Ill. 61462.

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## KEEPING POSTED

*(Continued from page 9)*

their heat.

"It is time for the President and the governor to start asking businesses to take part in energy saving activity that is meaningful," Bauer said.

The South Bend teacher said Hoosiers had no difficulty getting along without open stores when they used to be closed under the old blue laws.

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## HELP! HELP!

It is our desire to make THE SABBATH SENTINEL the best and biggest little magazine in the world.

You can help us by sending in news articles, testimonies, and anything else of interest to Sabbath keepers. Send them to the editor, 713 E. 28th St., Marion, Ind. 46952.

# PLEASE SIGN HERE



signature

Suspicious? You Should Be.

Who in his right mind would sign one blindly?

Who, for that matter, would even make a decision without having a close look at all the facts—first hand?

Well, friend, we want you to know that the Bible Sabbath Association is the ONLY international organization whose sole purpose is the maintenance and promotion of the seventh-day Sabbath.

It has cooperative relations with Seventh-day Adventists, Seventh Day Baptist, Church of God (Seventh Day), and independent Sabbatarians.

Its membership is comprised of members of all these churches.

The Bible Sabbath Association encourages its members to be active in their churches.

To become a member, all one must do is believe in the observance of the Biblical seventh-day Sabbath, and enclose a gift of \$10 for the minimum annual membership contribution.

NOW, FEELING A BIT LESS SUSPICIOUS? Then allow us to repeat our request; Please sign here. You will be glad you did.

## To The Bible Sabbath Association, Fairview, Oklahoma

I believe in the observance of the Seventh-day of the week as the Sabbath and hereby express my desire to become a Member of the Organization, which I understand to be wholly nonsectarian, and as having but one purpose—the promotion of knowledge of, belief in, and observance of the Sabbath of the Scriptures. I enclose \$10.00 as my membership contribution for the first year.

Signature .....

Address .....

City .....

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