

June 1979

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

JUNE 1979

THE SABBATH SENTINEL

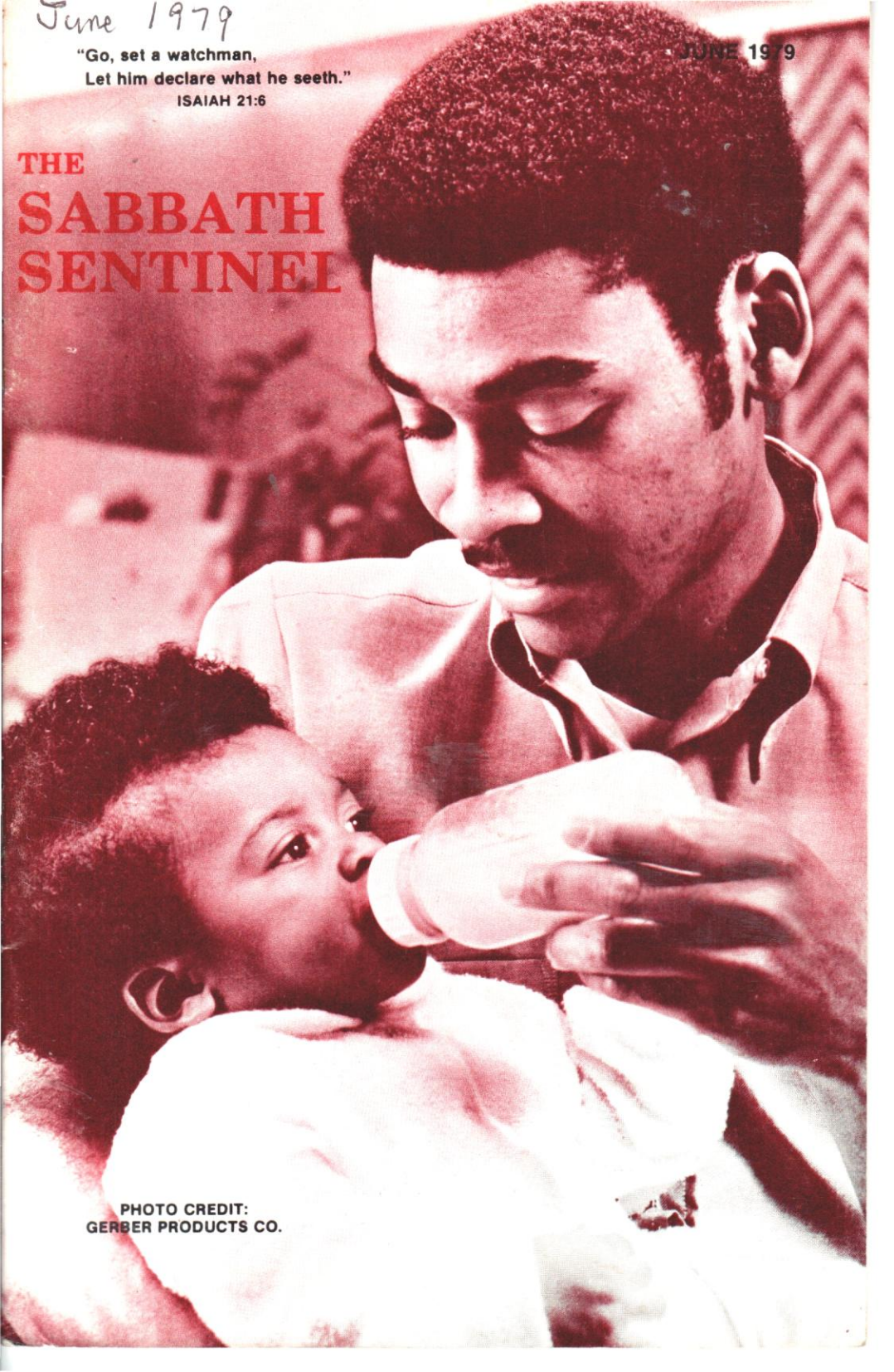


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A Note From the Editor . . .

Muddled Morality

A FEW weeks ago a religious program on a Texas station was discontinued because the speaker called homosexuality a sin. Had he ridiculed heterosexuals, made fun of marriage and the Ten Commandments, or put believers in the position of appearing to be crackpots (as we have seen on recent programs), all would have been well. He could have scooped up obscene double entendres from the lowest level of the gutter and hurled this electronic sewage into the faces of viewers, as on the "Make Me Laugh" program, and there would have been no problem.

But he cared to call *sin* sin, and that's not permitted.



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In the apostle Paul's era those who sought to right an upside-down world were persecuted. Times haven't changed much, have they?

Eugene Lincoln

THE SABBATH SENTINEL

Vol. 31, No. 6; Issue No. 267 50¢ Per Copy, \$5.00 Per Year

Official Monthly Publication of The Bible Sabbath Association
Fairview, OK 73737

EDITOR

Eugene Lincoln

CONTRIBUTING EDITOR: Gilbert Sanford.

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

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

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

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

Second Class Postage paid at Cleveland, TN.

Postal Employees: Please send forms 3579 to Box 1207, Cleveland, TN 37311.

What Is Meant by Religious Rights

The church in each place must be free to define the mission it believes it has received from God. Likewise, individual Christians and other believers must be free to practice their faith in whatever manner they believe necessary, commensurate with their not violating the same freedom of others. In addition, we affirm the understanding of religious freedom embodied in the Universal Declaration of Human Rights (1948) and other international covenants. While some actions taken in the name of religious rights may be ambiguous and will have to be addressed on a case-by-case basis, we believe that religious rights include at least the following:

1. Every person has the right to determine his or her own faith and creed according to conscience.
2. Every person has the right to the privacy of his belief, to express his religious beliefs in worship, teaching, and practice, and to proclaim the implications of his beliefs for relationships in a social or political community.
3. Every person has the right to associate with others and to organize with them for religious purposes.
4. Every religious organization, formed or maintained by action in accordance with the rights of individual persons, has the right to determine its policies and practices for the accom-

plishment of its chosen purposes, which implies the right:

- a) to assemble for unhindered private or public worship.
- b) to formulate its own creed,
- c) to have an adequate ministry,
- d) to determine its conditions of membership,
- e) to give religious instruction to its youth, including preparation for ministry,
- f) to preach its message publicly,
- h) to carry on social services and to engage in missionary activity both at home and abroad,
- i) to organize local congregations,
- j) to publish and circulate religious literature,
- k) to control the means necessary to its mission and to secure support for its work at home and abroad,
- l) to cooperate and to unite with other believers at home and abroad,
- m) to use the language of the people in worship and in religious instruction,
- n) to determine freely the qualifications for professional leadership of religious communities, freely naming their religious leaders at all levels and designating their work assignments.

—Church & State
March, 1979

Jerusalem Radio Station Answers Editor's Queries

Following is an excerpt from a recent "Calling All Listeners" program over the short wave service of Israel Broadcasting Authority, Jerusalem:

RG: We have a question now from Eugene Lincoln in Old Hickory, Tenn., in the United States. He is interested in religious freedom, and would like to know if Christians and Moslems in Israel have full religious freedom.

YE: Yes, they do. In fact, our Ministry of Religions, you will note, uses the plural form, indicating the plurality of religious beliefs in Israel. . .

RG: Eugene also wants to know if there are Christian groups in Israel that observe Saturday as the Sabbath.

YE: There are a handful in the country. A Baptist group in Israel's north holds Sabbath services on Friday evening. Judaizers, or Gentiles who identify and sympathize with Judaism, have been known to come to Israel. The Iglesia Israelita de Chile—a group who observe the Jewish Sabbath—did send some of its members to Israel.

RG: But basically, only Jews observe the seventh-day Sabbath in Israel. Moslems observe their Friday Sabbath, and Christians—Sunday. The law provides for workers to choose which Sabbath they wish to observe.

Sabbath Keeper Is Sentenced to Hard Labor in USSR

Vladimir Shelkov, an 83-year-old Sabbatarian minister, and four other believers were sentenced to five years of hard labor in Soviet Union labor camps for "slandering the Soviet Union" and "for socially harmful religious practices." The trial, held in the Asian city of Tashkent on March 23, resulted also in the confiscation of his and the other defendants' property.

Pastor Shelkov has spent more than 22 years of his life in exile or in prison camps. Sentenced to be executed in 1945, his sentence was reduced to ten years in prison. Later he was given another ten year sentence. One of his alleged offences was the writing of an eight-volume book on church, state, and human rights. The typewritten book was passed from individual to individual through the underground.

Formerly a member of the Seventh-day Adventist Church, he left the denomination in 1924. In 1954 he became the leader of a movement called "Seventh-day Adventist of the True Remnant."

Amnesty International states that "the only hope for him is to publicize his plight and make the world cry out against this violation of his . . . human rights." For further information, readers may contact, Larry Cox, press officer, Amnesty International, 293 Benedict Ave., Tarrytown, N.Y. 10591.

Who Changed It?

EUGENE LINCOLN

LIKE the question, "Who put the overalls in Mrs. Murphy's chowder?" asked in the old song, the question, "Who changed the Sabbath from Saturday to Sunday?" seems to be one to which few persons can agree on an answer.

"Christ changed it while He was on earth," many will state, while others will disagree: "No, it was changed by the apostles to commemorate His resurrection."

"No, you are both wrong," some will vehemently aver; "it was changed by Constantine when, in A.D. 321, he enacted the first Sunday law." In answer to this will come a chorus of disagreement from others. "No, no! The Sabbath was changed by the apostate church, which admits and even boasts of the power to make the change."

Though at first it might seem that we are adding to the confusion, there is another answer to the mystery—in fact, the *only* true one. It is well worth our while to consider this answer.

There is little or no disagreement that the original Sabbath day, commanded at Mount Sinai on a table of stone inscribed by the very handwriting of the Creator who had instituted it in Eden, is what we now know as Saturday. Proof—if it is even needed—is found by examining other languages, many of which still call the seventh day the Sabbath, or by asking an Orthodox Jew, whose ancestors, in an unbroken line, have kept track of, if they have not kept, the seventh-day Sabbath since Sinai. There are other proofs, but these should be

sufficient.

The Fourth Commandment is specific—"the seventh day is the sabbath." This distinguishes it from the yearly sabbath days, which occurred on any day of the week. The Sabbath is also given as a sign of the sanctified follower of the Lord (Ezekiel 20:12, 20). Great things are promised for those who keep the Sabbath (Jeremiah 17:21-26, Isaiah 58:13,14).

However, we shall not linger long in the Old Testament, for it is only in New Testament times that there is disagreement as to which day is the valid Sabbath.

The claim that Christ changed the Sabbath day from the seventh day to the first can be disproved by two references from the New Testament—one from the Saviour Himself. In His Sermon on the Mount He said plainly and unequivocally, "Do not imagine that I have come to abolish the Law or the Prophets. I have not come to abolish but to complete them. I tell you solemnly, till heaven and earth disappear, not one dot, not one little stroke, shall disappear from the Law until its purpose is achieved" (Matthew 5:17, 18, *Jerusalem Bible*). The only "new" commandment given in the New Testament is just an enlargement of those that had been given in the Old; this was that love in the *sine qua non* to one's fulfilling the divine law (I John 2:7-11; see also John 13:34, 35 and Matthew 22:35-40). The Sabbath specifically had been termed as being "perpetual" (Exodus 31:16,17).

Some will no doubt query: "But what about all the times the first day of the week is mentioned in the New Testament? Don't they indicate a change of the holy day?"

We can examine them one by one in a short time, for there are only eight references to the first day of the week in the New Testament.

Five of them (Matthew 28:1; Mark 16:1,2 and 9; Luke 24:1; and John 20:1) all tell of the same event—the women coming to Jesus' tomb on the first day of the week found that He had risen when they arrived.

One (John 20:19) says that the disciples were assembled—not to commemorate His resurrection, of which they had not heard, but "for fear of the Jews." They no doubt lived in that room (Acts 1:13).

Acts 20:7 seems, at first glance, to indicate a religious ceremony on the first day of the week, with Paul preaching until midnight. But the phrase "breaking bread" meant simply eating (Acts 27:33-35), and it was done every day of the week (Acts 2:46). Then, too, this meeting was on what now would be called Saturday night, since the beginning of a day in Jewish reckoning was at sunset, not midnight (Lev. 23:32b). The New English Bible states "on the Saturday night" and Today's English Version says "on Saturday evening" in describing the time of this meeting. We know that Paul observed the Sabbath long after the death of Christ (Acts 13:14-16, 42, 44; 17:1-3).

The last mention of the first day of the week in the New Testament (I Corinthians 16:2) simply tells the brethren in Corinth to "put aside some money . . . and save it up so there will be no need to collect money when I come" (T.E.V.).

We might add to these eight references the statement of John (Revelation 1:10) that he was "in the Spirit on the Lord's day." He meant

the Sabbath, for Christ has said that He is Lord of the Sabbath (Matthew 12:8 and Mark 2:28).

We have come to the end of New Testament times and found no clue concerning the change; so we must now search in early church history. But before we do this, let us read two prophecies. Daniel 7:25 speaks of an apostate power that would "think to change times and laws" or, as the Amplified Bible states it: "he shall . . . think to change the times [of sacred feast and holy days] and the law . . ." Paul speaks of a "falling away" from Bible doctrine (2 Thessalonians 2:3,4) to come.

H. G. Wells, in his *Outline of History* (1940-41 ed., p. 543) has this to say of the days following the apostolic era of the church: "During this . . . time a considerable amount of a sort of theocrasia seems to have gone on between the Christian cult and the almost equally popular and widely diffused Mithraic cult, and the cult of Serapis-Isis Horus. From the former it would seem the Christians adopted Sun-day as their chief day of worship instead of the Jewish Sabbath."

The *Encyclopaedia Britannica*, under the heading "Sabbath," (Vol. 19, pp. 787, 788), states that "in the early Christian church Jewish Christians continued to keep the Sabbath . . . the Ebionites observed both the Sabbath and the Lord's Day, the weekly celebration of the resurrection."

From these two references, plus many others which could be added, we know that the majority of the church members made the change from Sabbath to Sunday over a period of years. When, in A.D. 321, the Emperor Constantine (who, according to the historian Gibbon liked to be associated with the symbol of the sun), made his famous edict making cessation from normal labors obligatory on "the day of the sun," he was simply recognizing a

de facto situation; by that time there were few who still observed the Sabbath. In this point, as well as in many others, the religion of the majority was a strange mixture of the pagan beliefs of the Romans and a diluted and perverted form of Christianity.

This leaves us still with our original question: Who changed the Sabbath? Was it the apostate church or Constantine?

The Lord declared (Malachi 3:6), "I am the Lord, I change not." James describes the Father as One, "with whom is no variableness, neither shadow of turning" (James 1:17). The Psalmist quotes the Lord as saying, "My covenant will I not break, nor alter the thing that is gone out of my lips" (Psalm 89:34). These verses contain the clue: *no one* changed the Sabbath, God would not and man could not; therefore, the Sabbath—the same seventh day blessed at creation and commanded at Sinai—is still the day that God expects us to keep. Let's repeat this to establish it more indelibly in our minds: *No one has changed the Sabbath.*

It is true that vain men thought they had changed the Sabbath, just as Daniel had prophesied, but it still remains. Thinking, however

sincere, will not change the matter. King Saul *thought* he was doing the right thing when he spared Agag and the best of the livestock of the Amalekites, but he was condemned in not doing exactly what had been commanded (I Samuel 15). Saul of the New Testament—later Paul—thought he was doing the right thing in persecuting Christians, but later found out how wrong he had been.

This is an age of doing things *almost* right. Cigarettes are advertised which filter harmful substances until only a small fraction of them are taken into our system, and we fool ourselves into thinking that we are not subject to lung cancer when we use them. We put a new heart into a man and he dies, but the operation is termed "a success." We water down the Ten Commandments—all of them—to make us feel better when we murder, commit adultery, and bear false witness, as well as break the Sabbath.

The Lord is looking for those who, in these days of half-hearted Christianity, will follow Him all the way. Are you willing to take the step of keeping His holy day, as He has commanded?

Quotable Quote

"I have not given up on repealing the Sunday blue law for the rest of the State of Missouri and will continue my efforts. The bill that I introduced this year to repeal the Sunday blue law statewide has been killed in committee, but I am not giving up. I still think there can be some way for reviving this."

Rep. Phillip Scaglia,
Missouri House
Of Representatives

from the
**PRESIDENT'S
DESK**



Biblical Essentials For Effective Fellowship

WHAT IS the Biblical meaning of fellowship? The apostle John gives this explanation: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with the Son Jesus Christ" (I John 1:3).

Sin destroyed man's fellowship with the Creator. That fellowship was so valuable that God sent His Son Jesus Christ as a ransom to be paid for its restoration.

Christian fellowship is not based on social, political, cultural, or racial identification. It has nothing to do with a person's age, emotions, customs or hobbies. The foundation for Christian fellowship is Jesus Christ. Paul says: "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." (I Corinthians 1:9.)

It is unfortunate that many of God's children allow themselves to become divided by minor differences in their understanding of the Bible, methods of evangelism, and forms of worship. Non-Christians are repulsed by that kind of Christianity. They are not

interested in such nonessentials. Only when our fellowship is characterized by love and unity of the spirit will non-Christians be attracted and want to know more about our Christian philosophy.

The master explained it this way to His disciples: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34,35.)

Proclaiming the Good News requires a special kind of fellowship, a partnership! Paul refers to this in Philippians 1:4,5: "Always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now." Also in Philippians 2:25, Paul commends Epaphroditus and refers to him as "my brother, and companion in labour, and fellowsoldier." The apostle is writing about Christian warfare—attacking Satan's kingdom by proclaiming the gospel around the world. The early church was united in a common commitment to carry out the Great Commission by making disciples of all peoples.

I want to share with you four essentials for effective, fruitful fellowship:

Convocation

According to the Book of Acts the first Christians met together frequently. "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:46, 47.)

These believers met together for worship and communion more than just on the Sabbath. This was necessary to maintain that togetherness that was needed for spreading the message of the risen Savior. Believers who isolate themselves miss out on the enrichment that comes from the diversity of others.

Singleness of Purpose

Second, Paul accurately describes the need for believers to be of one mind. "Fulfil ye my joy, that ye may be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Philippians 2:2,3). Our purpose for our religious convictions is to build up the body of Christ.

The unity that God desires for His body will not be achieved simply by a good feeling that we have the truth or by avoiding issues that divide us. In fact, the unity to which the Lord calls us will be achieved only on the cross, in the dying to ourselves, to our fears, to our prejudices, and to our selfish needs.

Activity

Third, Christian fellowship is active, not passive. God is seeking active fellowship with us. Jesus

gave us an example of the kind of willing attitude that should characterize our relationship with others. He said, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself" (John 10:17,18). We should also demonstrate an active, willing attitude in our relationships with God and our fellow believers. We must take the initiative in creating fellowship by sharing our lives with others. Do we freely share our abilities, time, and money for the extension of Christ's kingdom?

Reconciliation

Finally, we must take the initiative in recovering fellowship when our relationship has been severed by sin. Whether we are responsible for the offense or someone has offended us, we must take the initiative to restore fellowship. Our Savior taught us: "Therefore if thou bring thy gift to the altar, and there remember that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matthew 5:23-24). We must take the initiative even when someone else has offended us. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother" (Matthew 18:15).

We Sabbatarians are opening our minds and hearts to one another. We are making some changes, which means we are saying that we have been wrong. We are asking forgiveness. We are doing things in new ways. We are listening to others and discovering what good they have, as well as having others listen to us and discovering what good we have.

Each distinctive part is making a positive contribution to the whole.

Only when we think objectively and see that God's work is not narrow denominationally and are willing to follow these basic guidelines for true Christian fellowship will He use us to build and strengthen the fellowship of believers. Self-righteousness is the biggest obstacle in fellowship, and only when we have overcome it are we on our way to a new and beautiful relationship with other fellow Christians.

A little chorus that we sing at ecumenical meetings across the country that has meant so much to me goes like this:

"Our fellowship is with the Father,
And with his Son, Jesus Christ,
And we have fellowship with one another,

If we're walking in the light
Walking in the light, as He is in the Light,

Confessing when we're wrong,
He will make us right.

Our fellowship is with the Father,
And with his Son Jesus Christ."

This Seventh Day

LULA ESTER

TRULY blessed is the child who has been into a Sabbath-keeping home and who has had, as well, faithful older members to emulate along the way. It has become for us the wonderful life's pattern, and it grows dearer as one year passes into another. We pause continually to give thanks for parents, church elders, friends, and kinsmen who remained faithful and set this wonderful day in our hearts for all time to come.

We learned about the blessedness of Sabbath keeping through many Christ-devoted followers along the years. Although it seemed very restricting to our restless young natures, we remained true to our upbringing and have come to value this day like no other.

It means a change from the stress and labor of the week, a seeking of the presence of the loving Father, and of looking inward to the comfort of home and family. Sabbath morning is a time of rest and gladness.

The Sabbath pause means thinking upward. There is a lot of

looking downward during the weekly days—a walk to be swept and all kinds of corners to be tended. But then Sabbath morning comes, there is this quietness like no other.

Sometimes when young families have to get ready for Sabbath services, the scene can become something akin to a pillow fight. But all comes together in time, and off we go, to have this wonderful change of scene from the week just past.

Because I learned the Scriptures at an early age, I came to know the richness of what this day means by very early youth: to claim the promise of a heavenly Father and of His beloved Son, the Saviour of All.

This one day of seven became the day I went to meet the most important Presence of my whole week. I went to present myself before the almighty presence of the King of kings.

It meant the excitement of getting into my best clothes, and in my case—being the littlest daughter—a ribbon in the hair and patent leather shoes! Oh, what love

the Father has bestowed upon us, that we should be called His sons and daughters.

But more, it meant carrying my very own Bible and the joy and awe of singing in the church choirs, learning to be a good ambassador for Jesus and a good soldier in times of stress! It provided time to recount the priceless learning of stability, to honor the Ten Commandments, that we should not wander from truth into error or forsake righteousness, and having no standard of measurement to distinguish right from error, and know the knowledge of sin.

This day of days is the gift of God. I've rejoiced and been glad in it.

"There remaineth therefore a rest to the people of God" (Hebrews 4:9). Let us hold it sacredly, that we should never fail to enter into His rest.

Be of good cheer. He has overcome the world.

"He has taken His bright candle and gone.

*Into another room I cannot find;
But anyone can tell where He has been*

By all the little lights He leaves behind."

Missouri Ponders Sunday Law Repeal

GILBERT SANFORD

Representative Gary Sharpe of Hannibal, Missouri, stated that the people should have the right to vote on the issue of whether stores can be open for business on Sunday. As it is now in Missouri, cities and counties have Sunday closing laws and some do not. Most of the opposition comes from stores that must remain closed when in a nearby city or across the county line stores are open and getting the trade that they would like to have. Rep. Cagel, of Joplin is also in favor of letting the people vote on these Sunday closing laws.

Rev. Cleveland Horne stated that letting the people vote on these bills would make the task of the churches more difficult. However, this brings up question as to who is to run the church—the state or the members? It appears that a church

is really weak when it has to depend on the state to enforce its rules. Besides the moral issue, there are many things wrong with these laws: It wastes gasoline and time driving to find a store that is open in another city or county when there is already a gasoline shortage. It also takes business away from the local businessman.

The Bible Sabbath Association is clearly for separation of church and state. It seems clear that these laws should be left up to the direct vote of the people, and they should be informed what separation of church and state really means. Most likely if the people were well informed what these Sunday closing laws mean, they would not vote for them.

Meet the

Elder Archie Craig



Elder Archie B. Craig, now a member of the BSA board of directors, is running for reelection. A Church of God (Seventh Day) minister for many years, he is semiretired, living in Tulsa, Okla. He has served as editor of *The Bible Advocate*.

Gordon B. Mays



I feel qualified to carry on as BSA president with the help of the Greatest of Masters to guide. Many interesting events are about to burst upon us.

Many untiring hours were spent by our president and I hope to do the same; to pick up the ball, if elected, and carry it equally as well. As Sabbath keepers of our Lord, we must seek earnestly for that unity of fellowship which is to keep us through the hour of trial. We must all serve with unswerving endurance as ministers for the Great King. We must not fail, and we cannot fail if our eyes are kept on Him. He will make us successful workers for Him. My prayer is that He will place me in His service where I might do the most for Him.

I plan at this time to move to Oklahoma or Texas. It is in His hands.

Alfred Lindhorst



"For quite some years I've taught elementary and secondary school. As a director of the Bible Sabbath Association I would aim at promoting observance of the Bible Sabbath and also place some emphasis in proclaiming the observance of the other commandments. This is part of the constitution. Also effort would go towards the incorporation of the Bible Sabbath cycle in the future world calendar."

Mr. Lindhorst lives in Collingwood, Ontario, Canada.

Candidates

Frank Coperich



Mrs. Eugene Rogers



Eugene and Violet Rodgers are members of the Church of God, Seventh Day. He has been a deacon and trustee for 30 years and has served as Sabbath School superintendent and teacher. He is 62 years old, and has been an auto mechanic.

Violet, 65 years old, has also been active in her church, having been a member of the Church of God, Seventh Day, since 1972. She was baptized at the age of nine. She has served as a nurse, specializing in mental health.

The Rodgerses hope to start a Bible study group in their area this summer.

"My church background is that I was raised as a Roman Catholic and remained of that persuasion until after graduation from college. At that time I concluded that my beliefs should be based more on what the Bible taught, and I attended a Fundamentalist, Pentecostal, Sunday-keeping church, at which I was baptized by immersion. After that experience, I became interested in the Sabbath truth and studied it and other related points through the Worldwide Church of God. I settled on membership with the Church of God (7th Day) and attended the Washington, D.C. group.

"Because of this varied exposure, I know that God does not save organizations but that He does save individuals. One of my favorite scripture verses is James 2:19, which in practical terms means that each of us should be working through our church groups and outside of our church groups to bring others closer to Christ for their salvation and for God's glory."

"I believe that the Bible Sabbath Association is a good way of putting our concerns into action and I support its goals."

News from Sunshine Mountain

On Sabbath afternoon, March 10, 1979, the first of Sunshine Mountain's homes for mentally handicapped children was dedicated to the glory of God, for the love of His children, and in the memory of one of His departed servants. Elder Clifford A. Beebe served the Lord for Seventh Day Baptists for more than half a century. It is our hope that the same sort of quiet, consistent, all-encompassing love which typified his ministry will pervade the walls of the home which now bears his name.

What a thrill it was to have the walls of the large living room resound with songs of praise as the first service to be held in the Beebe home got underway. Friends from near and far joined in the happy occasion, as representatives from Seventh Day Baptist churches came from Texas, Arkansas, Louisiana, Mississippi and New Jersey to share in the service of dedication. Other sister churches phoned or wrote letters of greeting, as did the representative of the Bible Sabbath Association.

Jack Hays of Sunshine Mountain was in charge of the services. Special music was provided in the morning by George Stillman of Houston, Tex., and Mr. and Mrs. K. D. Hurley of Plainfield, N.J., and in the afternoon by Mr. and Mrs. Gerald Coalwell of Metairie, La. Rose Marie Deal of Chatawa, sang a piece written especially for the occasion by Linda Hays.

Remarks about Elder Beebe's ministry were brought by Jack Hays, Gerald Coalwell, and highlighted by Mrs. Clara Beebe's personal citing of some of her husband's favorite poetry and verses of Scripture.

Several testimonies were given about ways in which the Lord has provided every need for the construction of the Beebe home, answering prayer, and providing first class materials, often at much reduced cost, opening doors to which only He holds the keys. As the little song indicates: Except the Lord build the house, we labor but in vain, so Lord, we give the glory unto you. Every need has been



Beebe Memorial Home



View of Sunshine Mountain from Northwest shows three residences at left and center, new building at right. Area covers 31 acres of woods, open field, a large garden and two catfish and bream ponds.

supplied; Nothing good has been denied. Every brick and board is proof that to your word you're true. For your children, Lord, this house will soon become a home; We seek your grace and blessing from above. It's built upon the mountain of your promises and prayer; Now fill it with the Sunshine of your love.

Present for the dedication was K. D. Hurley, general secretary of the Seventh Day Baptist General Conference. Drawing examples from scripture he cited certain attitudes and courses of action which he felt have helped to bring Sunshine Mountain from a dream to a reality. First, he said, we "whistle while we work," keeping a positive attitude and counting our blessings and praising the Lord. Then we "hustle while we wait," which means occupying ourselves with constructive activity, going forward in faith while waiting for God to direct and open opportunities. Finally, Dr. Hurley observed, we "settle (things) while we worship," taking literally everything to God in prayer, acknowledging Him as Lord and Master over every problem, situation and decision

Special thanks goes to Gerald (Jerryco) Coalwell for making it possible for Mrs. Clara Beebe to be present at the dedication of this home in memory of her late husband. Also thanks to those who have made donations for a bronze plaque to be affixed to the Beebe Home. The plaque has been ordered but did not arrive in time for the dedication of the building. It will bear the simple inscription, "Clifford A. Beebe Memorial Home, 1979."

We would also like to acknowledge Kroger and Jitney Jungle supermarkets and Nunnery Tire Service, all of McComb, Miss., for their donations and help at the time we were entertaining guests for the weekend of the dedication.

As the finishing touches are made on the children's home, we realize anew that our greatest need continues to be prayer support. Who is praying for Sunshine Mountain? We are so very grateful for gifts and donations of all sorts from people who are catching a vision of the possibilities for Sunshine Mountain, but who is praying and holding the needs of this ministry

before our Heavenly Father?

Specific needs to be considered for prayer include these items:

As we prepare to accept applications for mentally handicapped children, pray that the Lord will bring us together with exactly those whom He desires to be a part of the Sunshine Mountain family. He has been preparing the way in the hearts and minds of parents seeking help for their special children. Pray that our staff may have His guidance in decision making. Remember that while a perfect rose is a beautiful bloom, if the stem be broken and the petals torn, the fragrance remains sweet.

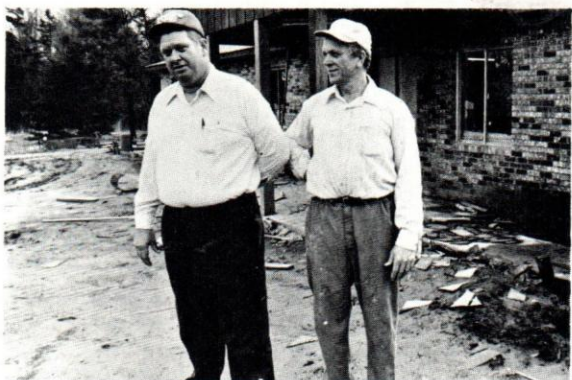
We would like to expand our radio ministry to give us a voice in the areas of New Orleans, La., Jackson and Magee, Miss. Ralph Hays has been bringing a good series on the radio based on I Peter 3:15, "... be ready always to give an answer to every man that asketh you a reason of the hope that is in you ..."

Floor coverings and furniture for the children's home and a fence to enclose the yard have not yet been funded. Carpeting and tile are

estimated to be in the \$2300 range; a six-foot chain link fence will cost nearly \$1500. Another major need is fire and liability insurance, which will cost \$1200 per year.

Various persons here at Sunshine Mountain have various physical problems. Sally Morse was hit on the shin with a stick of stove wood and suffered a deep, painful bruise. Ralph Hays is again having trouble with his eyes. Gene Manasco is unable to rest at night because of pain in his back. Levone Manasco has had a kidney infection. Please take these needs to the Great Physician.

Limited space in this edition will not allow room to mention in detail the arrival of Rose, Cassie and Lorrie Deal to Sunshine Mountain, or the donation of two lovely little Shetland ponies for the children, or the myriad activities which contribute to the increasing busyness here. The Lord continues to bless us, and we cannot but praise Him for His goodness and His wonderful works. Count your blessings, smile and rejoice, for Christ lives!



Jack, Ralph Hayes outside building which will be home for a dozen handicapped persons by summer.



The Gentle Giant, the Chatawa Fat Man.

How Good Is "Good Enough"?

Is God the Celestial Examiner, demanding impossible perfection and coldly rejecting men and women for the slightest shortcoming? How can they meet His requirements?

EUGENE LINCOLN

MY AUNT EDIE was a stickler for cleanliness. When I visited her southern Indian farm during summer vacations I soon learned what she expected in this area.

Before a meal she would ask me, "Have you washed your hands and face, Gene?" After I had brought the cows to the barn for milking: "Don't forget to rinse off your hands under the barn pump before you fetch me the milk pail." And always when coming in from play: "When you've washed your hands, you may help me shell these beans."

But her specialty was ears. I was convinced that she was able to spot a speck of dirt on a boy's ear at a distance of one hundred yards. If she announced that we were going over to the Etters' down the road, I knew that an ear inspection was imminent. I'd rub the water-soaked washcloth over the bar of Ivory soap (she hardly knew that any other brand existed), then apply it to my ears, rubbing them until it seemed that they must be shining. Then, after the other preparatory washup, I'd announce, "I'm all ready, Aunt Edie."

"You are?" she would ask with a trace of disbelief in her voice. "Come here, and let me look at those ears!"

Invariably she'd find some speck of dirt that I had missed, usually behind an ear, well hidden from my view as I had checked in the broken triangle of a mirror that hung on the back porch near the washstand. She would reach for the washcloth and the bar of Ivory.

"Here—put your head on my lap



until I get that off," she would order.

"Aw, Aunt Edie," I would protest, "isn't it good enough? After all, we're just walking over to see the Etters. They won't be peeking in my ears, will they?"

"Cleanliness is next to godliness," she would announce. The next few moments would be sheer misery for me as she seemed to rub off the very skin. I'd glance up to see if she was using the washcloth or sandpaper. Finally she would announce, "I guess that will do—in a pinch!"

Looking back from a perspective of almost forty years later at her mania for bodily cleanliness, I am thankful for the lessons she taught me. If I've never learned anything else in life, hopefully I have learned to keep my ears clean!

But for years after I became a Christian I had a mental picture of God as a celestial Aunt Edie who was continually probing into my life

to see if He could find a speck of sin, and all too ready to condemn me to everlasting perdition if He found a flaw in my character. I lived in a constant state of apprehension, for I realized that my life was far from perfect. I knew the Lord loved me, and yet . . .

Then as I began studying His Word, gradually—like the lightening of the earth at dawn—the glorious truth came to me.

I read that “we have known and believed the love that God hath to us. God is love” (I John 4:16). But still the disturbing thought persisted. “If God really loves me, why does He seem to stand over me with a heavenly hatchet, ready to chop me down at the first sign of an infraction of His rules? Like the rich young ruler who came to Jesus, I keep the commandments—at least I try. But, also like him, I feel that even this does not make me good enough. What more can I do?”

And the answer came! Not in a blinding flash of light and by a heavenly voice speaking to me in thunderous tones, but step by step as I probed into His Written Word.

First came the discouraging revelation that all of my goodness is not good enough to merit for me everlasting life. Isaiah (64:6) told me that all of my righteousness added up is “as filthy rags” in the sight of a perfect God.

Then I discovered that even the great apostle Paul had struggled with some of the same downward-pulling tendencies with which I had to contend. He too was not “good enough.” Much of his letter to the Romans tells of this inner conflict. In what seemed to be my own feelings, he explained in Romans 7:21: “I find then a law, that, when I would do good, evil is present with me.” And three verses farther: “O wretched man that I am! who shall deliver me from the body of this death?”

But Paul found the answer to his miserable state. He proclaims exultantly, “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Romans 8:1,2). I felt I must find what Paul had found.

*“I realized finally that if
I were to try for a
thousand years I could
not by my own efforts
come up to the demands
of heavenly justice.”*

I learned he too had felt at one time that he could make himself “good enough” by attempting, in his own strength, to fulfill the demands of God’s law. He described his spiritual pedigree in Philippians 3:4-6, and indeed it is impressive. But something had happened to him. When he wrote these words, he had learned to say “I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord” (verse 8): And he expressed the desire to “be found in him, not having . . . [his] own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith” (verse 9).

In Romans 4:3 he describes how Abraham was justified (made righteous in the eyes of God) not by what he had done, but by the fact that he “believed God, and it was counted unto him for righteousness.”

Through these and other

scriptures I realized finally that if I were to try for a thousand years I could not by my own efforts come up to the demands of heavenly justice.

But this bit of bad news turned out to be good news as I studied further. I found that Jesus had lived a perfect life while He was on earth among men. He endured every temptation that I must face, yet He did not sin (Hebrews 4:15). I found that he paid the death sentence of sin (Romans 6:23) for me. All I needed to do was to accept His offer of life (John 3:16). I found that when my case comes up in the heavenly court I may have the Judge's own Son, Jesus, as my advocate (I John 2:1). The record of my sins will be completely blotted out (Isaiah 43:25) and Jesus' sinless account made mine.

I cannot explain the whys of this wonderful way that I have found. Theologians may make it appear to be more complicated, but I have discovered that if I let Christ take complete control of my life—

that if by faith I accept Him as my Saviour from sin—that is it!

Certainly I shall continue obeying His law, but from a completely different motive. Instead of using obedience to His commands as a means of making myself "good enough" to merit salvation and everlasting life, I strive to keep them because I love my Lord and want to become like Him, and the Ten Commandments are an expression of His character.

How good is "good enough"? Nothing less than perfection! And, like a tape editor at a radio station, cutting out flaws in a recording and splicing the tape so no one can ever detect that they were there, Jesus will make me perfect as far as the heavenly record is concerned. All I need to do is to let Him live His life in me—to have enough faith in Him to do His bidding without questioning it.

My whole outlook on life was changed as I learned these things. And I hope yours will be too.

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KEEPING

POSTED

The U.S. Supreme Court in December turned down a request to review a ruling of the Texas Supreme Court upholding that state's Sunday-closing law, on the ground that it had no jurisdiction in the case.

Suit was filed in Connecticut recently, by the First Stamford Bank and Trust Co., challenging the operation on Sundays by four

competitors of automatic teller machines in what the suit claims is a violation of the Connecticut Sunday closing law. First Stamford Bank charged that the automatic teller machines were as illegal as hiring live tellers to cash checks or post deposits. Bank officials did not express an opinion on the wisdom of blue laws *per se*, but observed that if machines were permitted to operate, then people ought to be allowed to work on Sunday.

A county district court judge in St. Johnsbury, Vermont, ruled last February that 1976 law revisions exempting small businesses from Sunday closing laws in Vermont unconstitutionally discriminate against large stores. Before the revisions in the Sunday closing laws were enacted, most stores were permitted to sell a restricted list of goods. But the 1976 amendments required the closing of all large chain stores. Among some 42 exemptions in the new law were exemptions for business having seven or fewer employees and those having gross annual sales of less than \$500,000. Judge Lewis Springer of the Caledonia County District Court ruled that the exemptions applying to the small business determined against large business.

Indiana Gov. Otis R. Bowen has said he will sign a bill passed by the legislature this year which legalizes boxing on Sunday. Boxing is the only sport still banned on Sundays. Auto sales are still banned on Sunday in Indiana. Car dealers solved that problem, however, by waiting until a weekday to close deals with customers that shop on Sunday.

Revised Blue Laws Are Proposed in South Carolina

South Carolina's blue laws would be drastically revised but not eliminated under a bill proposed by a legislative subcommittee on March 26.

Residents of any county could exempt themselves from any part of the Sunday sales laws under a "reverse local option" amendment to the state Constitution.

The subcommittee came up with a package of changes after nine hearings across the state. Three of the biggest problem areas in current laws would be eliminated by the changes:

—Prohibiting more than three employees in any store, such as a grocery, open on Sundays.

—Restricting sale of grocery items to emergency food supplies.

—Barring athletic events during normal worship hours on

Sundays.

Over and over during the hearings persons complained, "These laws can't be enforced because they're too complicated." The panel agreed and rewrote the statutes to make them clear.

Penalties for violation, now \$100 per offense, would be increased to \$100 to \$250 for a first offense, ranging up to \$500 to \$2,000 and six months in jail for a third offense.

A conscientious objector provision is included that would allow any person whose religious beliefs prevent Sunday work from being penalized for refusing.

A "shopping list" of items which could not be sold is included in the bill. But some goods, such as cameras, hosiery and personal undergarments, could be sold if the changes are approved.

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THE BIBLE SABBATH ASSOCIATION

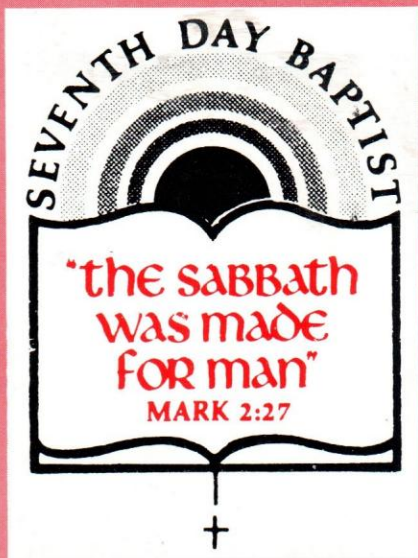
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ANNOUNCEMENTS

I would like to correspond with a couple or elderly person in sixties who keeps the Bible Sabbath. L.J.C. Christian, P. O. Box 242, Wilmington, Ohio 45177.

Christian lady wishes to hear from nice, single, Christian gentleman in late 60's or early 70's. Write to this address: Sonna H., c/o E. Greer, Rt. 1, Kress, Texas 79052, or call (806) 684-2252.

Now's it's official—Spain has ended 500 years of church-state union with the ratification of a new constitution, putting an end to its reputation as the most Catholic country in western Europe. The head of the Spanish Catholic Church has denounced the new democratic constitution as “godless” and “permissive.”



Mrs. Burrell Commends St. Louis *Post-Dispatch*

The following letter from Mrs. Lawrence Burrell was published in the April 5 St. Louis *Post-Dispatch*:

Blue Law Blues

We have been sent a copy of your March 9 issue and by this letter want to let you know that we appreciate the stand taken concerning the "blue laws" controversy. The editorial was well stated, and we fully concur with the thinking expressed as to complete religious freedom including the freedom to buy and sell on any day. Our Constitution promises each person such liberties as long as we do not infringe on similar rights of others.

May your state be a pattern for many others who seem so mired down in this problem. We wish to congratulate your paper for its attitudes and the efforts to have said laws taken from the books. We thank you for what is being accomplished.

Mrs. Lawrence Burrell,
assistant secretary-treasurer,
The Bible Sabbath Association
Fairview, Okla.

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helping to put it all together.**

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