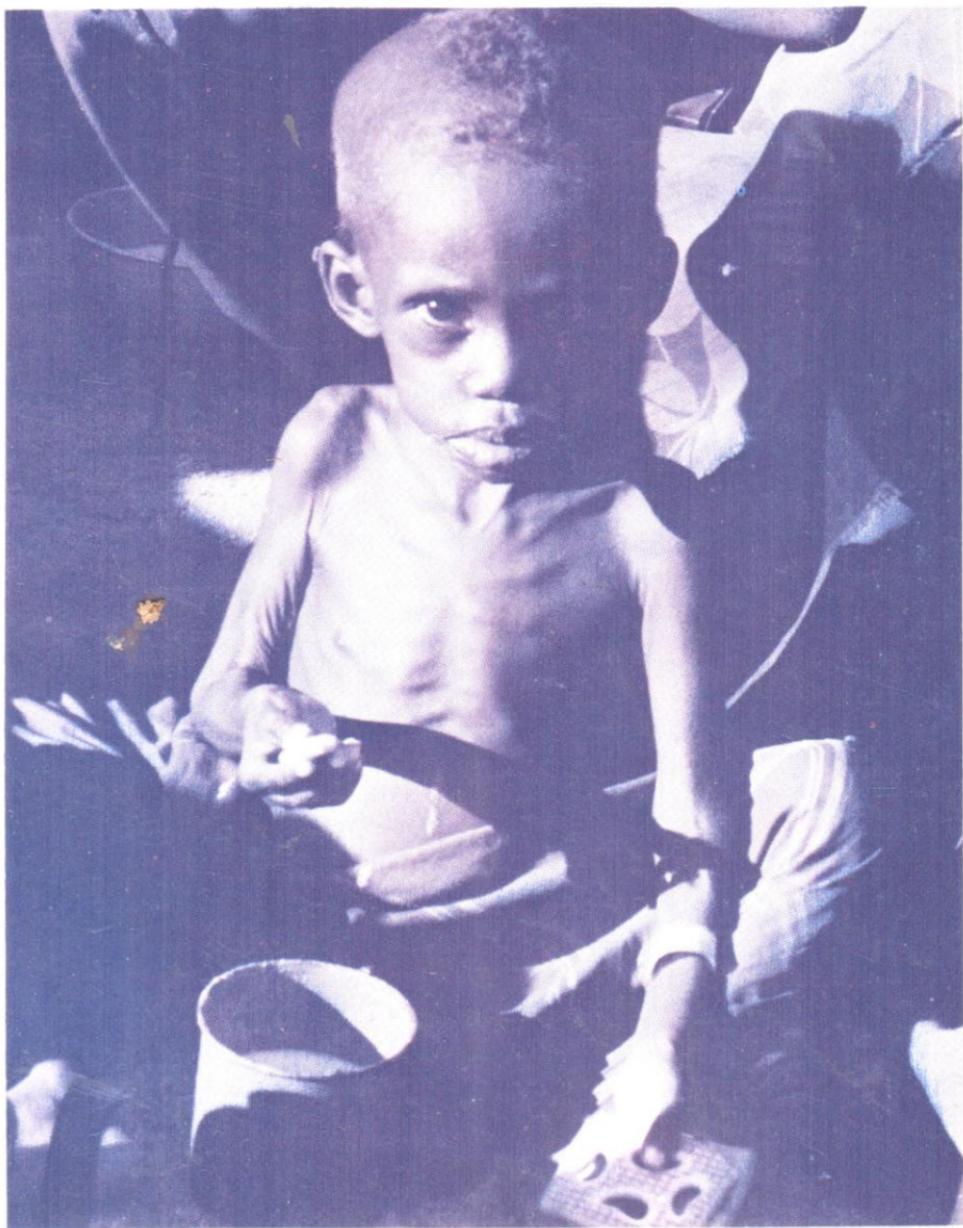


The Sabbath Sentinel

"Go set a watchman,
Let him declare what he seeth."
ISAIAH 21:9

JUNE, 1981



"Sabbathkeeping is no substitute for Calvary"

The Sabbath—A Symbol, Not a Saviour

BY TERRIL D. LITRELL,
Ph.D., D.D.

President of Kent College,
Cleveland, Tennessee

THE OLD TESTAMENT is rich in its symbolism through which Yahweh taught New Testament truths; for example, the tabernacle in the wilderness, Aaron's rod that

budded, the serpent on the pole, fire, water, oil, circumcision, the various annual feast days, and the seventh-day Sabbath. Although the Sabbath was not altogether a Mosaic institution, since its original enactment took place at the close of Creation Week and was set apart as a memorial of Yahweh's creative power, it was nevertheless a foreshadowing of a future rest that would be introduced by the grace and mercy of the new covenant through Jesus Christ.

The Sabbath was deeply imbedded in the heart of Judaism. It was a pivotal point in the national life of Israel. None could be regarded as truly a part of Israel unless he observed the Sabbath. Israel was the people set apart unto Yahweh God through whom He would bring forth redemption and salvation to mankind. It was this that Israel's Sabbath and other feast days pointed. They were the shadows of rest that would find complete and perfect fulfillment in Jesus

Cover Picture:

With ribs showing and skin wrinkling on twiglike arms, a young refugee in Somalia finds nourishment in high-protein biscuits and soybean milk provided by International Christian Aid. The Los Angeles-based relief organization distributes food and medical supplies in Somalia. The child crossed 200 miles of desert with his family, fleeing warfare in the Ogaden region of Ethiopia, only to arrive in famine-ridden Somalia. Sabbatarians are numbered among these refugees. The International Christian Aid mailing address is Box 250, Glendale, Calif. 91209.

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(Yahshua). They were the symbols, types, shadows, or teachers of New Testament truths. "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Galatians 3:23, 24).

It is anathema to replace the Savior of mankind, who said, "I am the way," with the symbols of Judaism. There is only one mediator between God and man; that is Christ Jesus. Some Sabbatarians may find themselves as brokers who offer their holy day observance as a "go-between" for salvation, but such an arrangement is not acceptable to God for righteousness. The works of the law and complete trust and faith in the redemption of Christ cannot be mixed. You must opt for one or the other.

The contract of the old covenant is contrary to the basic principles of grace. Our eternal salvation is not contingent upon God and our self-righteousness; the contract of the new covenant rests solely upon God and His Son. To enact a legalistic code of "do this and thou shalt live" subverts the gospel of justification by faith in Christ. The apostle Paul dealt with this error in his epistle to the Galatians. The gospel must always be Christ plus nothing else for justification.

The doctrine of good works is nothing short of legalism of the worst kind, which rejects the blood atonement of Jesus and despises His finished work at Calvary. The New Testament teaches that as many as are of the works of the law are under a curse.

Jesus cried out on His cross, "It is finished." Calvary was not the down payment: it was payment in full! Justification is God's free gift to me. My position before my heavenly



Father is in Jesus. My plea is His righteousness and not my own. I cannot keep an obligation that would require perfection. Sabbath-keeping is no substitute for Calvary.

There is no grace apart from Jesus. Without my allegiance and dependence upon Him, I have no appeal to God. I opted for grace, and heaven picked up the check. God's contract is with His Son. They have arranged for a free salvation. No longer is it "do and live," but under the new covenant it is "look and live." Any other contract is one of disaster. Under the law I face penalty. The consciousness of a broken vow gives Satan full power of the law to use against the transgressor. It is the law that Jesus has so wonderfully fulfilled by His atonement.

Trying to make it in by works

falls short, but simply trusting completes. These cannot be combined. It must be one or the other. To remember the Sabbath day to keep it holy under the new covenant must be done on a voluntary basis, without any threat of "do or else." To rest, worship, recompose on one day in seven under the new covenant is much like observing the Lord's Supper or being baptized in water. It has sacramental value; it is an outward sign of inward grace; it is symbolic—but *it is not a savior!*

Today, if you feel burdened down with trying to keep the law, then listen to the words of our blessed Savior: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). He has already provided for you. Will you trust Him?

Helps to Make Your Wishes Known

Important legislation that will affect Sabbatarians will be coming up in Congress during the next months. Senators and Representatives want to know their constituents' opinions, and sometimes even one well-written letter will influence a Congressman's vote.

Two helps are available for you. *Register Citizen Opinion*, a 32-page booklet, lists members and their addresses of the three branches of the United States government, Congressional party leaders, and members of House and Senate Committees. It is compiled by the Baptist Joint Committee on Public Affairs in cooperation with other religious bodies. Single copies are available for 35 cents each (ten for \$3; 100 for \$25) from Baptist Joint Committee on Public Affairs, 200



Maryland Avenue N.E., Washington, D.C. 20002.

How to Write to Your Congressman can be obtained, 15 for one dollar, from Liberty Lobby, 300 Independence Avenue S.E., Washington, D.C. 20003.

Canadians Confuse Themselves With Legislated "Self- Righteousness"

BY JANYCE ROYALTY

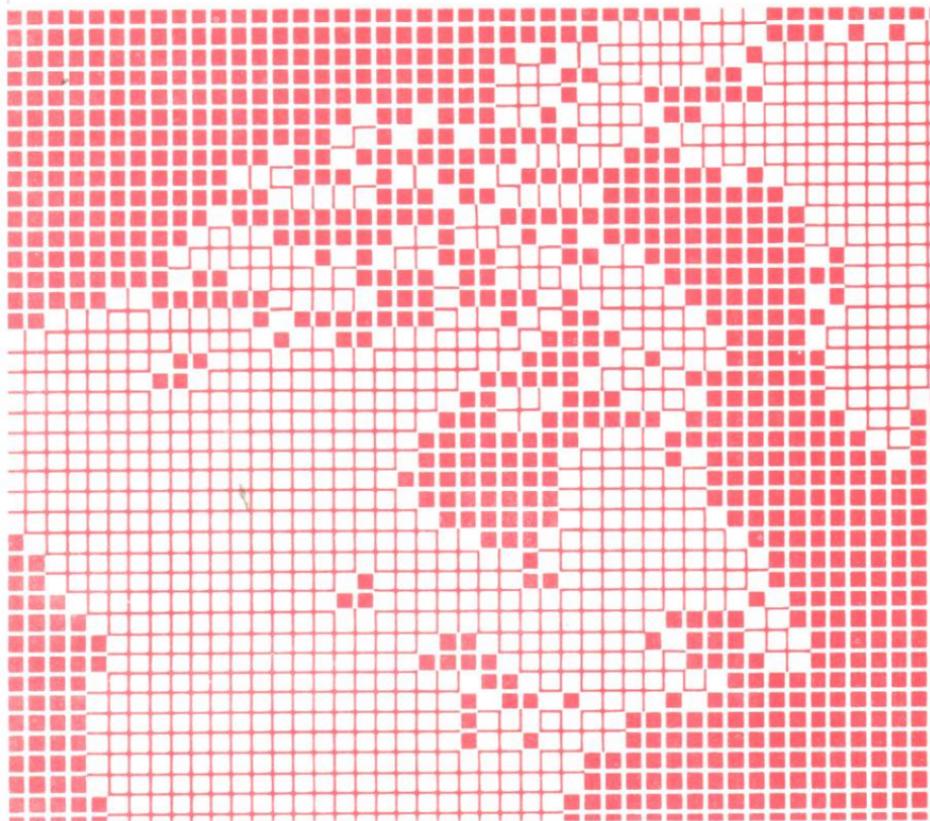
"Keep Sunday or else" seems to be the message with which British Columbia voters are trying to gag Sabbathkeepers and religious independents. Due to a change in the provincial law last year, local cities must adopt the higher authority's "Holiday Shopping Regulation Act." The only alternative is for voters to approve local referendums exempting certain businesses, operating hours, or special business groups. The law (Bill 56), as it now stands and has been upheld by the courts, stipulates a \$10,000-per-day fine for any nonexempt business to operate on statutory holidays or *Sundays*. This, of course, puts a severe hardship on Sabbathkeepers and convenience-store owners alike; in essence it forces them to close during their busiest day of the week.

The seed of the problem seems to have been planted some time ago when the father of William Bennett decided to crusade for the "Christianization" of Canada. (Bennett is the current premier of Canada's Social Credit Party). Prodded by a "put God back into Government" philosophy (and some

believe backed by the followers of Mary Baker Eddy), Bennett succeeded in getting the "Lord's Day Observance Act" on the books in its present negative action condition. Until now it has apparently been held in check with a single clause giving the cities real control of the situation. Last year that clause was removed during a House debate.

The enforcement of the law, as it now exists, apparently is being promoted by a coalition of trade unions, Sundaykeeping churches, and large businesses such as Simpsons-Sears, who would rather not pay the premium Sunday wages and yet not lose business to the smaller firms that remain open. The labor unions are claiming that having to work on Sunday is a hardship on their members, and the churches say Sunday shopping is tearing the traditional family apart.

At last report, 32 municipalities have held the referendum to allow Sunday shopping, but only 19 have been approved by the voters. One of the cities voting against Sunday shopping was Penticton, a popular retreat area for a large Sabbath-



keeping church body. Other cities won't touch the issue due to a lack of municipal funding. First, they must bear the cost of the referendum, ranging upward to over a quarter-million dollars. Secondly, if the referendum fails to pass, the enforcement becomes the obligation of the city instead of the Royal Canadian Mounted Police. Some municipal budgets just cannot afford this kind of financial burden. Thus, mass confusion has been created as metropolitan area cities, separated only by an imaginary line, create a situation where a store on one side of the street may legally remain open, while a store on the other side must close.

Richmond is another town whose council decided against the referendum due to the expense of the

special tally. Its mayor, Gil Blair, summed up the ridiculous situation by saying, to paraphrase, I don't see why we should pay a city inspector to work Sunday, just to see who is working on Sunday.

In the forefront of the anti-Sunday closing laws are Stanley Glazer, president of London Drugs; Peter Erwin, president of the Gastown Merchant's Association (Vancouver); and Beaver Lumber Co., located in Port Coquitlan. Between them, they have already spent thousands of dollars for what is, in effect, religious freedom. Although their efforts may be for financial reasons, our prayers and support should be made loud and clear for the sake of God's Fourth Commandment. We must now add British Columbia to our prayer list.

“When There Is No Law



A FEW days ago law officials decriminalized traffic violations in the Washington, D.C., area. Simply, that means that anyone who speeds or runs through a red traffic light, for instance, does not have to show his license or tell the arresting officer his name and address if he is caught. He can even disregard the policeman's order to stop, and he won't be penalized!

The result?

In a call-in radio program over local station WRC, many callers indicated they would take advantage of this lack of penalty for disobeying the law. One said that if a policeman tried to ticket him for a traffic violation, he'd "tell him off."

Perhaps a generation trained in the idea that even divine law need not be obeyed and that so-called situation ethics should determine what is wrong has begun to wonder if **any** law—divine or man-made—needs to be taken seriously.

That seems to be the case; and if it is, we're in bad trouble.

Eugene Lincoln

THE SABBATH SENTINEL

(USPS 474-580)

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 margins on all sides. Use only one side of paper. If you wish your manuscripts returned, include stamped, addressed envelope. Address to the editor, 1109 Holton Lane, Takoma Park, Md. 20012. 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.

“The Sabbath is a symbol of the rest awaiting God’s justified and sanctified people.”

The Fourth Commandment

BY JEREMIA FLOREA

FOR MORE than 100 years, visitors to the Vatican Museum have admired a painting supposedly the work of Bartolome Esteban Murillo, seventeenth century Spanish artist. The picture represented the mystic marriage of St. Catherine. It was presented to Pope Pius IX by Queen Christine of Spain in 1850. Recently, Professor Deoclecio Redig de Campos, Vatican art expert, removed the painting, because he said, “Beyond any doubt it was a counterfeit.” No amount of admiration, apologies, or restoration could make it genuine.

We live in a world replete with counterfeits: money, friends, miracles, religions, churches, revivals, holiness and a counterfeit Sabbath.

God’s threefold angels messages of Revelation 14 are to call the world’s attention from the counterfeits to the genuine, from the deceptions of Satan to the truth of God. Their purpose is to call men and women everywhere to reverence and worship the Creator, not the creature or the beast. The end result of this preaching will be the gathering of a people who love, reverence, worship, and obey God the Creator. With this type of people He desires to populate the new earth (Revelation 14:12).

Man is incurably religious and

needs to worship something. In the First Commandment we are introduced to the Great Being of our worship—the Creator-Liberator. In the second commandment we are instructed about the means of worship—in spirit and in truth. The third commandment teaches us about the manner of worship—with great reverence and respect for His glorious name. The fourth commandment teaches us about a special time to worship Him—the seventh-day Sabbath (Genesis 2:1-3; Exodus 20:8-11).

The seventh-day Sabbath is the heart of the moral law. In the King James Version there are 297 words to the Ten Commandments. The little word *is* of the phrase “But the seventh day *is* the Sabbath of the Lord thy God” is the middle word. Every living thing must have a good heart if it is to keep on living. This is true of the moral law. It cannot survive without the Sabbath, nor can the Sabbath survive without the rest of the law.

Then, the Sabbath has a far greater meaning than just a day to rest one’s weary bones. It also answers man’s three basic questions: (1) Where do we come from? The 11th verse of Exodus 20 has the answer. “For in six days the Lord made heaven and earth, the sea, and all that in them is:



wherefore the Lord blessed the sabbath day and hallowed it."

That word "all" means that things and us did not come about by evolution but were created by a wise, powerful, and loving God. The Sabbath thus becomes a monument of time to tell everybody about our origin and that of all other things. (2) Why are we here? In 1 Thessalonians 4:3 we read that the will of God is our sanctification. And through Ezekiel He declared "I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them," (Ezekiel 20:12). For sanctification as well as for justification man is entirely

dependent upon God and His Holy Spirit. (3) Where do we go from here? The apostle declares, "There remaineth therefore a rest [sabbatismos] to the people of God," (Hebrews 4:9). The people saved by grace through faith have now a peace that passeth understanding. But the weekly Sabbath becomes a symbol of the rest awaiting God's justified and sanctified people in the heavenly Canaan. Joshua could not lead Israel into this rest because of their unbelief (Hebrews 4:6).

The key word of this commandment is remember. It requires an act of the mind over the matter. Man's mind under sin is of a very short memory. Therefore, often

through the Bible God has to use this word. "Remember the Lord thy God, for it is he . . ." (Deuteronomy 8:18). "Remember thy Creator in the days of thy youth . . ." (Ecclesiastes 12:1). "Remember Lot's wife," (Luke 17:32). And in this commandment He also says, "Remember the sabbath, to keep it holy . . ." (Exodus 20:8). Life, like music, has a rhythm: seasons, night and day, work and rest and worship. The keeping of the Sabbath elevates man above the brute and the machine, directs his mind to the Creator and His attributes, and keeps him from self-idolatry. Wherever the Sabbath is kept holy, there are no idolaters or atheists.

It is very possible that right here lies the cause for so much lawlessness, atheism, and immorality in our world today! The enemy of God and man has knocked out of the law—the heart—the Sabbath—and thus he has killed the whole law, opening the floodgates of iniquity and decay. You see, the law condemns sin; it terrifies the sinner, and that the sinner-man does not like.

The Seventh Day

If you were hungry and there were seven tables, but only one was loaded with food, at which of the seven would you sit? Now in Genesis 2:1-3 we read that God the Creator, Jesus Christ, rested, sanctified, and blessed the seventh day. This is repeated and gives us a reason for the seventh-day observance in Exodus 20:11. In Ecclesiastes 3:14 we read again, "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him." Why would puny, feeble-minded sinners try to improve upon God? Has man ever become wiser than Him? The millennia past have fully demonstrated that man can only pollute and defile. Only God

can bless and sanctify. Four thousand years after Creation and over a thousand years after Sinai, Jesus came to our planet. As Creator and Lawgiver, He might have had the power or the right to make a change if a change was needed. But, He declared, "The sabbath was made for man," generically speaking, for the whole man and not for the Jew only (Mark 2:27). It is a day to be looked for with anticipation. The Christian has a date with his Lover, Jesus the Savior. He also commanded that the Sabbath should be observed at the busiest time of the year (Exodus 34:21).

To Keep It Holy

We have noticed that God the Creator has *made* the Sabbath holy. It was one of the most precious gifts God gave to man in his unfallen condition—a holy and blessed gift. What is man doing with this Heaven-given gift? In this commandment He affirms that man is to *keep* this beautiful undefiled gift just as it came from the Giver's hands. Through Isaiah He gives man a glorious promise, but as always on condition. "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day . . ." (Isaiah 58:13, 14).

Man, being incurably religious and worshipful, to worship God on His holy day and bless his fellowman is his most important act. Breaking the Sabbath was a sin equal to murder, adultery, and idol worship (Numbers 15:22). Even the animals are to share in its blessing. The Sabbath, then, is holy. This commandment tells us to keep it so. We cannot honor the Lord of the Sabbath without honoring the Sabbath of the Lord. Bishop Andrew writes, "To keep the Sabbath in an idle manner is the Sabbath of the oxen and the asses, to pass it in jovial manner, is the Sabbath of the golden calf, to keep

the Sabbath in wantonness, is the Sabbath of Satan, the devil's holiday."

—The Hour of Prophecy News

Firefighters Fight With Each Other

Firemen fought each other for ten violent minutes after they had extinguished an apartment house fire last January 22 in Prince Georges County, Md.

Two volunteer fire departments—Kentland and Chapel Oaks—had been long rivals, with each one racing the other to fires and trying to be the most effective in putting them out. Several times before this they had had minor altercations, but nothing like this one, which sent several to the hospital. To their credit, they delayed the battle until they had extinguished the blaze.

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Hidden somewhere in this story seems to be a moral to Sabbath-keepers who spend much time in battling each other and then wonder why their witness to Sunday observers is not more effective.



Search the Scriptures...

YOU WILL NOT FIND

1. One text that says that the Sabbath was *ever changed* from the seventh day (Saturday) to the first day of the week (Sunday).
2. One text where the first day of the week (Sunday) is *ever* called a holy day.
3. One text where we are told to keep the first day of the week.
4. One text that says that *Messiah ever kept* the first day.
5. One text where the first day is ever given any *sacred title*.
6. One text that tells us to keep the first day in honor of the *resurrection of Messiah*.
7. One text that affirms that *any of the apostles ever kept* the first day as the Sabbath.
8. One text from any apostolic writings that authorizes *Sunday* observance as the Sabbath of the Almighty.
9. One text where it says it was *customary* for the church to observe, or to meet on, the first day of the week.
10. One text where we are *told not to work* on the first day of the week.
11. One text where any blessings are promised for keeping Sunday.



12. One text where any punishment is threatened for working on Sunday.
13. One text that says the seventh day *is not now* the Sabbath day of the Eternal.
14. One text where the apostles ever *taught* their converts to keep the first day of the week as a Sabbath.
15. One text that says the seventh-day Sabbath is *abolished*.
16. One text that says that Messiah ever did observe Sunday as the Sabbath or foretold Sunday observance.
17. One text that says that the first day of the week was *ever sanctified and hallowed as a day of rest*.
18. One text that says that *Messiah, Paul, or any of the apostles* taught *anyone* to observe the first day of the week as the Sabbath.
19. One text that *calls* the seventh day the *Jewish Sabbath*.
20. One text that calls Sunday the *Christian Sabbath*.
21. One text authorizing *anyone* to set aside the *Eternal's Sabbath* and observe any other day.

WHAT WILL YOU DO ABOUT IT?

Gilbert Sanford Visits Several Churches on Recent Trip

I left Munford, Tenn., on February 24, and my first stop was at Bourbon, Mo., near St. Louis. I stayed one night with Ken Woodcock, who is the president of the Seventh Day Assemblies of the Good Shepherd (listed in the new directory on page 110). He found that this church holds many beliefs common to the Assemblies of Yahweh, of Bethel, Pa., so they have merged and will retain the name Assemblies of Yahweh, with headquarters at Bethel. Ken used to keep Sunday if he kept any day at all. Since he started to keep the Sabbath and helped raise up this church he has started a correspondence school and has gotten quite a few people interested in the Sabbath. Many of them are now keeping it.

Then I went to East St. Louis, Ill., and attended a colored church there. Members are on fire, so to speak, and happy to be keeping the Sabbath. I will get more information and write more about them later.

My next stop was the Philadelphia Institute, at Sulphur Springs, Ark. They have a sanitarium there, and they use natural means such as good food, sunshine, pure air, and plenty of water inside and out. They give different kinds of baths and massages. Most of the food is grown in their gardens, so the people do get a good diet—and my experience is that a good diet will help a person to be active when old age creeps. They have their own church on the place and keep the Sabbath.

At Fairview, Okla., I stayed two nights with Lawrence and Lottie Burrell. I left early in the morning, as my next stop was Eden Valley at Loveland, Colo. Here are located a sanitarium and a Seventh-day Adventist Church. They use natural foods a lot like the Philadelphian Institute, and they also have a very good health-food store and cafeteria in Fort Collins near there. As the public comes to this place they get acquainted with the Sabbath.

I next stopped at the Fountain of Youth near Niland, Calif. About ten years ago some men drilling for oil struck a hot artesian well, so they started a trailer court with about 800 spaces and seven swimming pools. Some are hot and some warm; and some are big and some little. You can take your pick and use them as much as you want as long as you pay your rent for the lot. Some think this will make you feel younger. The weather was warm, and my sister and I went swimming nearly every day.

A few days later my brother came, so we had a good visit for about a week. My sister lives there, and they have a Seventh-day Adventist Church there, using a hall provided by the trailer park. About 30 meet there in the winter, but in the summer most of the people leave for parts farther north. This place is near the Salton Sea, which is 213 feet below sea level. It seldom rains here and never freezes.

Then my sister and I went to Loma Linda to work on a church that is being built near there. It is known as The Valley Seventh-day

Adventist Church. On Sunday morning, March 22, they had a cement slab about 50 by 90 feet. It was expected to take three weeks to build; when I left on April 1 we had the roof on and a lot of the plasterboard hung. All the plumbing and wiring was in. About fifty people worked on the building, and most of them were retired people who had many years' experience in the building trades. The church furnished the meals and a place to park campers and trailers. All labor was donated.

On my way home I stopped in Payson, Ariz., to see a book store that I had heard about. It is Leaves of Autumn Books, P.O. Box 441, Payson, AZ 85541. They have just about any book that you could want. Most of them are religious books, some new and some used. They will send you a price list if you request it. I stayed about an hour and bought a boxful of books.

I drove nearly 6,000 miles, had no trouble, and got home on Sunday, April 5.

New Jersey Court Upholds School in Friday Night Ban

A New Jersey statute provides that "no student shall be denied access to or benefit from any educational program or activity solely on the basis of race, color, creed, religion, sex, ancestry, national origin, or social or economic status." In response to the law the school board in Teaneck, N.J. adopted a policy that effectively bans most extra-curricular activities during times of traditional religious worship—Friday evenings, Saturday days, and Sunday mornings. The school drama club, which could not perform a play on Friday evening,

challenged the policy on establishment grounds. The appellate division of the New Jersey Superior Court held for the school board and, after determining that the policy met the Supreme Court's establishment test, stated, "While the policy indicates that the board does not disapprove of the activities of religious groups, it in no way constitutes an endorsement of the various creeds." *Student Members of the Playcrafters v. Township of Teaneck Board of Education*, — A.2d—(1981).

—John W. Baker

A Queen Refused To See

As Queen Elizabeth I advanced in years her wrinkles deepened. The hapless master of the mint incurred the Queen's disfavor and was dismissed in disgrace because of his producing a faithful likeness of her on a shilling. The die was destroyed. Only one mutilated specimen of the coin is now in existence. The Queen's maids of honor, not wishing to displease her, removed all mirrors from the palace. An old journalist wrote: "The Queen had not the heart to look herself in the face for the last twenty years of her life."

God's Holy Book—The Bible—is a mirror that reflects the true condition of the human race: "The whole head is sick, and the whole heart faint." Let us make daily use of God's mirror, so that we may see ourselves as He knows us to be, and "cleanse ourselves from all filthiness of the flesh and spirit."

Serving God is doing good to man. But praying is thought an easier service and is therefore more generally chosen.

—Benjamin Franklin

REVIEWS

The Ten Commandments and Human Rights

By Walter Harrelson,
Philadelphia: Fortress Press.
Paper, \$9.95.

THIS recent book of Walter Harrelson of Vanderbilt Divinity School, is the latest in a series of studies in biblical theology "designed to explore fresh dimensions of research and to suggest ways in which the biblical heritage may address contemporary culture." Harrelson does that most effectively with reference to the Ten Commandments.

The Foreword suggests that, "Prior to the ascendancy of historical criticism of the Bible in

the nineteenth century, biblical theology was subordinated to the dogmatic concerns of the churches, and the Bible too often provided a storehouse of rigid proof texts." That was supplanted by a period when biblical theology sought to replace dogmatics. Harrelson yields to neither of these patterns. As the editors claim: the book is at once profoundly conservative and yet shrewdly contemporary; Harrelson sees the Torah, and specifically the Decalogue, as the meeting place of

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THE BIBLE SABBATH ASSOCIATION
Fairview, Oklahoma 73737

Judaism and Christianity; Harrelson's exposition understands and takes into account the force of the Decalogue for the present and the envisioning of an alternative humanity; and the discussion is a full-fledged articulation of human freedom, a charter for free persons.

If that alone is not enough to whet the appetite of anyone interested in religious freedom and the current mood toward increased legislation of morality, a random thumbing through the pages should provide, on almost every page, incentives to read the book.

Harrelson admits that "The Bible knows little or nothing about human rights in our sense of the term" but "It does know and say a great deal about the obligations of individuals and of the human community to the Lord and Giver of life and to fellow human beings." He claims, "In that sense, the Bible has much to say about human rights." The Decalogue, in particular, contains much material which is foundational to an understanding of human rights.

Exposing the "mischievous distinction" that the Old Testament is a book of "law" as contrasted with the New Testament as a book of "grace," and probing the "popular misrepresentations" of the religion of Israel, Harrelson points to the "profound longing" of contemporary persons for "a set of norms that can be relied upon." This he sees evidenced in "the rapid growth today of evangelical religion of a fundamentalist nature" and of Charismatic religion "with its rigid personal and communal norms."

Harrelson addresses "the enslavement of the human spirit in the name of religion" and then points to the Ten Commandments, properly understood, as equal to the needs of our age of "fluidity and rapid social change." He believes "that if we did nothing more than

reaffirm the importance of the Ten Commandments as . . . guidelines, with no interpretation of them at all . . . we would provide help of a very welcome kind. . . ." Indeed, the Commandments, he maintains, are a *force* against legalism, not in support of it. Perhaps the key sentence is his assertion that "the existence of law in the sense of absolute prohibitions. . . is the precondition of freedom and for joy and responsible life in a community of free persons." When persons are free under God, he suggests, the "bondage remains, but embedded within it is the deepest, most powerful gift of human freedom that the world has ever known. . . ." Keeping the Commandments is freedom!

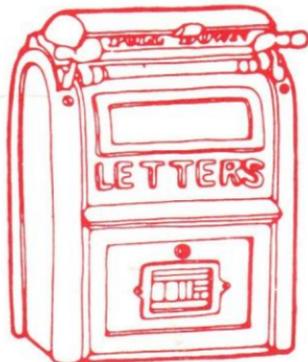
In conclusion Harrelson offers his contemporary version of the Ten Commandments, just as were the original commandments, "earthy, rooted in the needs of human beings in society." The Appendix contains the Universal Declaration of Human Rights, adopted by the United Nations in 1948. While Harrelson makes no suggestion or claim that these are an outgrowth or an expanded development of the Decalogue, the reader who has made the pilgrimage through the book will most certainly sense that this is at least partially true.

—Raymond P. Jennings in
Report From the Capital.

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ORCHIDS AND ONIONS



Letters From Our Readers

It seems now that the emphasis in the SENTINEL is more on the Sabbath, and I like that.

—Wilbur Floor,
Edmore, Mich.

Let me congratulate you and your staff on the extremely attractive and spiritually edifying SABBATH SENTINEL magazine! The latest issue always appears to be the best, until the next issue.

—John and Merrily Bennett,
North Vancouver, B.C.

It's fine that you published "A Threefold Blessing" on New Testament Sabbathkeeping. It would also be nice if you paid enough attention to the second commandment to stop publishing pictures of Christ.

—Dieter Heimke,
Schopfloch, West Germany

Editor's Note: How do you feel about pictures of the Messiah in the magazine—pro or con? Please let us know.

In these last days it seems to me that we Christians should unite on our common beliefs and forget our differences. The differences are really snatching at straws! I believe Satan has been having a jolly time for centuries, making Christians enemies through their differing doctrines!

So many denominations get hung up on keeping the law. Jesus said he would leave us with two—to love the Lord with all our strength, hearts, and minds, and our neighbors as ourselves. On these hung all the law and the prophets.

Paul said he preached Christ and Him crucified.

In the final judgment, we are all going to be judged by Christ's words, and He told us to love one another as He loved us . . .

What possible difference does it make what day Christ was crucified or how many days or hours He spent in the grave? The sign of John was given to a sinful generation of unbelievers, not to believers!

In one of his letters Paul addressed his readers by

saying if anyone thought it a sin to do something (like worshiping God on Sunday instead of Saturday), then he should not do it, for to him it was a sin. But it was not a sin to those who did not think so. But no one should judge or criticize the other for his beliefs . . .

One Bible verse says that if we hate our brother, we are not of God! And we lie if we say we are of Him! Good grief, where does that leave us if we hate those who do not believe the doctrines we believe?

The hour is late. When are we going to put on maturity, instead of wrangling over nonessentials? Maybe we should all start reading our Bibles to see how we should be living in our inner beings, for this makes for peace among believers.

—Louise Wood,
Livonia, N.Y.

“No amount of clever agrument will ever alter the facts of your Bible! The Sabbath day belongs to God. It was created at Creation for mankind. The Creator who brought time itself into existence and who hallowed the Sabbath, came down to earth and died for His own creation. He can now live His life *within* truly converted persons through the power of the Holy Spirit. The evidence that we are converted is Christ *within* us; the Holy Spirit of God motivating, leading, guiding, and inspiring us. If Christ is *in* you—He will be keeping His holy Sabbath day today—tomorrow—and forever!”

—Garner Ted Armstrong,
from his book *Sunday—
Saturday, Which?* (Tyler, Texas:
The Church of God, Inter-
national), pp. 42, 43.



We're All in This Together

Letter to Muncie Paper Is Answered

Harold Lindemann, of Eaton-town, N.J., wrote the following letter to the Muncie (Ind.) *Star*. It was published April 1.

"Jails and prisons are filled beyond capacity. In contrast, attendance of many churches, synagogues, and Sunday schools has declined despite population increases. Shouldn't that alarming contrast tell us all something?"

"Stores complain of shoplifting, but open Sunday mornings, enticing customers to skip church and depriving employees of time to attend church with their families. Coaches hold baseball and football practice or games Sunday mornings, keeping children from church. Couldn't store openings and athletic events be postponed until one or two o'clock? There's an old saying, 'Children found in church, synagogue, or Sunday School are seldom found in jail.'

"Could this Lenten season spur a back to God movement? Couldn't parents lead the way, put Sunday morning's diversions aside, and make family pilgrimages to church and Sunday School a habit? It might help keep their children off drugs and out of jail. It will be difficult to do once drugs take over, and impossible to do after children are in jail. Isn't it something to think about?"

"Wouldn't it be great if we could reverse the trend—fill the religious institutions and empty the courtrooms and jails?"

Lawrence Burrell, Secretary-Treasurer of The Bible Sabbath Association, wrote the following reply to the *Star*:

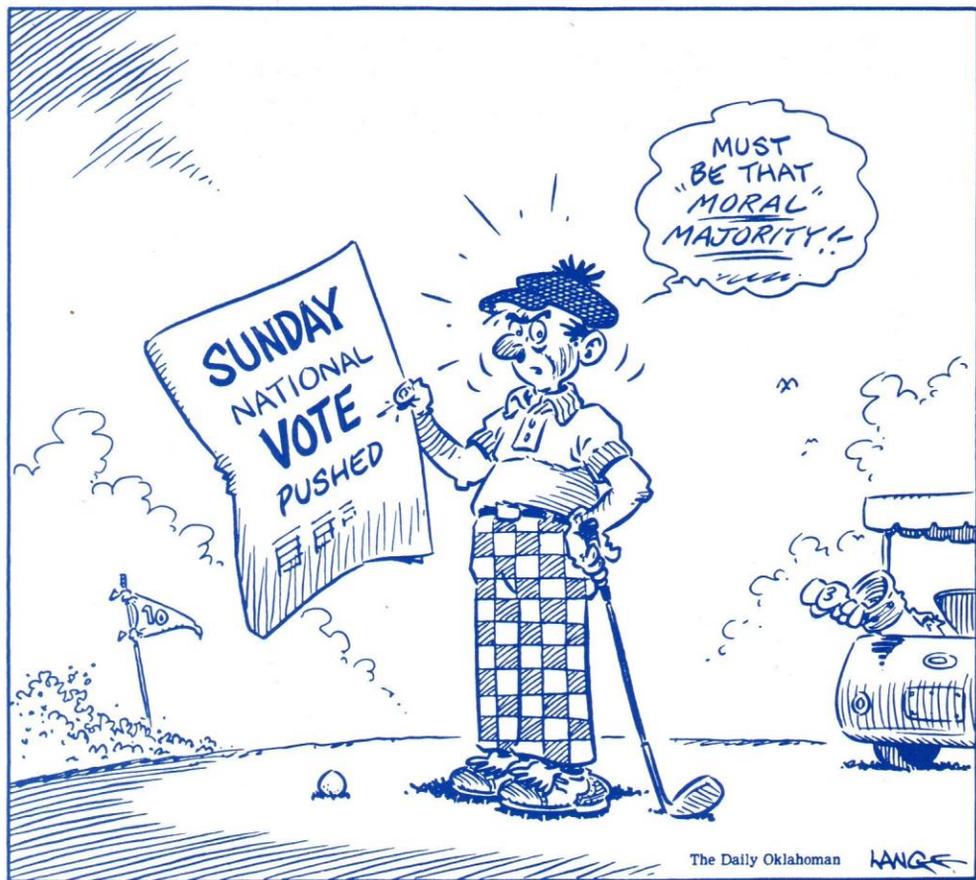
"Our attention was called to a letter from Harold Lindemann in your Public Letter Box of April 1, 1981, in which he deplored the 'business as usual' practices of some stores and the holding of sports events on Sunday mornings and the adverse effect such practices were having on Church attendance.

"Certainly it is well and good to encourage family activity any day of the week which will tend to influence for good rather than evil. However, we wish to remind you that many families throughout this land regularly attend church on Saturday (the seventh day of the week—the only Biblical Sabbath and Lord's Day) when all business is carried on pretty much as usual, without any adverse effect on church attendance.

Could it be that if professed Christian parents were more dedicated and thus faithful to 'take' their families to worship and learning services the children would also learn to place loyalty to God's law ahead of pleasure and sports events and thus be spared much of the courtroom and jail experiences spoken of?"

Lawrence Burrell
Rt. 1 Box 197
Fairview, Oklahoma 73737

There Goes the Old Ball Game!



The Daily Oklahoman

LANGE

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How the Lord helped me to get Sabbaths off work.

A Sabbath I'll never forget.

What the Sabbath can do for you.

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