

"Go, Set a Watchman, Let Him Declare What He Seeth."

— ISAIAH 21:6 —

THE SABBATH SENTINEL

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"I AM THE WAY, THE TRUTH, AND THE LIFE."

— JOHN 14:6 —

Zeal in New Zealand



Shown here is Mrs. Margaret Mason of Auckland, secretary of the New Zealand branch of the Bible Sabbath Association. She and her husband, the late Jay Mason, have worked hard to promote the association's aims.

The New Zealand branch was organized in July, 1954, and since then has assisted Sabbath-keeping workers not only in New Zealand but also in such places as the Cameroons and Nigeria.

This group carries on an extensive advertising program in newspapers, and, according to Mrs. Mason, is "a thorn in the flesh" of those opposing the Sabbath Truth.

This picture was taken in the meeting room of the association in Auckland. Here young men, who could not yet preach in a church, are given the chance to gain experience in giving addresses before the public.

Bible Sabbath Association badges, promoted by this branch, have caused strangers from miles apart to recognize their common bond when they see this identification on each other.

The Sabbath Sentinel

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Why We Keep The Seventh Day

By the Rev. James McGeachy, pastor,
Mill Yard Seventh Day Baptist Church, London

Editor's Note: The following article is part of an address given at a service of the Mill Yard Seventh Day Baptist Church on July 22, 1961, commemorating the martyrdom of John James, a former pastor, in 1661. This article was originally printed in *The Sabbath Observer*, official organ of that church, and is reprinted here by permission of the editor of the *Observer*, Gordon M. Dyce-Keele.

It may not come amiss if I should now give to our Baptist and other visitors a short explanation of why we have this peculiar custom of observing the seventh day or Saturday as the Sabbath instead of Sunday, and this I will do not in any controversial vein but simply as imparting information, for it is always a matter of interest, or should be, to learn about other denominations than our own, and to gain some understanding of their peculiarities and reasons for their particular point of view.

The observance of the seventh-day Sabbath is the only point of difference between the Seventh Day Baptists and other General Baptists. We worship the same God, the Father, and rejoice in the same Saviour and Lord, the Lord Jesus Christ, whose redeeming work on the Cross of Calvary is the only basis of our hope of salvation, and seek to follow the guidance of the Holy Spirit into all truth, rejoicing in the forgiveness of sins through our Lord's finished work of Atonement, being justified through faith in the Risen Christ, and finding grace to help in time of need from Him as our Great High Priest seated on the Throne of Grace in the

Heavenly Sanctuary and looking for His glorious return to set up His Kingdom upon this earth.

Why then, while holding this Evangelical Faith, do we observe the seventh day? Have we fallen from grace? Are we seeking to place ourselves under the Law, and attempting to earn salvation by works, when the New Testament so plainly teaches that by the deeds of the Law shall no man be justified in His sight and that salvation is all of grace?

Naturally there is not time to pursue all these points just now, but we would assure you that we do believe in justification by faith, and that we have no righteousness of our own in which we can trust. Only as we are clothed in the righteousness of Christ can we find acceptance with God.

We observe the seventh day simply because we love God and the Lord Jesus Christ, the Lord of the Sabbath, and desire to obey His will as expressed in the Commandments. "If ye love me, keep my commandments." John tells us that "in the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without

him was not anything made that was made," and this Creative Word was made flesh and was manifested in the Lord Jesus Christ, who Himself said that among the things that were made in the beginning was the Sabbath, "the Sabbath was made — for man."

Therefore we believe that it was the pre-incarnate Christ who, as the Word, created all things, and consequently He it was who rested on the first seventh day from the work of creation, who blessed and sanctified it, and so to us it is in the deepest sense the Christian Sabbath, the only day of the week of which the Incarnate Son of God claimed to be Lord, and therefore to us the true Lord's Day.

"Oh, but," some will say, "we thought the seventh day was the Jewish Sabbath!" To this we reply simply that the Sabbath was made for man long before there were any Jews. There were no Jews in the Garden of Eden. The Jews are simply descendants of Judah, one of the twelve sons of Jacob.

The Sabbath was instituted before sin entered the world, and therefore before the work of redemption was needed. The object of the work of redemption is the restoration of that Paradise, of which the Sabbath was a part in the beginning. Therefore to us it is not a type or shadow of the work of redemption, but a pledge of the Eternal Rest which awaits the redeemed, being a portion of the lost Paradise which remains to us.

When the Moral Law was proclaimed from Mount Sinai, God

saw fit to insert the commandment to "remember the sabbath day, to keep it holy" right in the midst of the Decalogue. The Ten Commandments, all acknowledge, are summed up in the Two Great Commandments: to love the Lord our God with all our heart and our neighbor as ourselves, and so our love for God is expressed in observing the four commandments on the first table of the Law, and love to our neighbour by keeping the last six commandments. Therefore, if we love God we will worship none but the Creator, we shall not bow down to graven images, we will not take His Name in vain, and we will honour the day which He blessed in the beginning.

Now the Fourth Commandment is like the keystone of an arch binding together the Two Tables, because it deals not only with a duty to God but a duty to our neighbor, and therefore when Paul in Romans 13:8, 9 says "he that loveth his neighbour hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be **any other commandment**, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself," it seems evident that "any other commandment" at least includes the fourth, since it also includes a reference to our neighbour.

The principle of love to us ensures the unity, the indivisibility, and perpetuity of the Decalogue, and therefore the permanence of the Fourth Commandment, and so

for this reason we observe the seventh day. Love is not a substitute for obedience as some imagine, but the motive for obedience.

The relationship of the Moral Law to the Gospel is plain to any student of the New Testament, for "by the law," says Paul, "is the knowledge of sin," and John says that "Sin is the transgression of the law," but Jesus came that He might save us, not in our sins, but from our sins. Sin by the commandment becomes exceeding sinful, and so the Law is an instrument used by the Holy Spirit to convince men of sin, and their need of a Saviour, and that is why we are pleased that Billy Graham emphasises the Ten Commandments so much in his preaching of the Gospel.

The Law cannot cleanse us from sin, any more than a mirror which points out our dirty condition can cleanse us, but it shows our need of cleansing, and so the Gospel comes in with the cleansing power of the blood of Christ to wash us from our transgressions, and bring us into harmony with God's Law, and that is the true object of the Gospel of the Grace of God.

The logic of this all acknowledge with regard to the other nine commandments, as Paul said, "Let him that stole steal no more," and he rejoiced that the Thessalonians were "turned from idols to serve the living and true God," in other words that these heathen idolators had come into harmony with the first two commandments of the Decalogue, and this is the object of all our missionary work in foreign lands, otherwise the gospel

would be preached in vain. Now this same logic we believe should apply to the Fourth Commandment also, and so again this is a further reason for our observance of this commandment.

Much more could be said, but I think these few points are enough to show that it is not from a lack of understanding the true principles of the Gospel that we observe the seventh day, but rather these principles rightly understood support us in our distinctive practice on this point.

All have to acknowledge the remarkable fact that while in the New Testament we have a plain command for Baptism, and for the observance of the Lord's Supper, there is no commandment for the observance of the first day of the week in commemoration of our Lord's Resurrection. For that practice the testimony of Scripture alone is not sufficient. Appeal has to be made to Catholic tradition, and this is the reason why our Roman Catholic friends tell us that the Bible only is not sufficient, but we must also have tradition. Their controversialists point to the observance of Sunday by Protestants as something inconsistent with the principle that the Bible and the Bible only is the religion of Protestants. We make bold to claim that in returning to the observance of the Bible Sabbath we are consistent protestants.

These few thoughts we hope will show that we have at least a strong scriptural ground for our convictions and our practice, and that it is not as unreasonable as it might at first sight appear.

The Seventh Day Is the Sabbath

By W. C. Polzin

God "created all things by Jesus Christ" (Ephesians 3:9). Jesus "came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day" (Luke 4:16). "The sabbath was made for man" said Jesus Christ (Mark 2:27). "God blessed the seventh day, and sanctified it" (Genesis 2:3). "The seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work" (Exodus 20:10). "The Lord blessed the sabbath day and hallowed it" (Exodus 20:11). "Remember the sabbath day, to keep it holy" (Exodus 20:8). "Six days shalt thou labour, and do all thy work" (Exodus 20:9). God will show mercy to those who love Him and keep His Commandments. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Revelation 22:14).

God appointed the Sabbath to be observed as a day of rest, the seventh day of the week. Sunday, the first day of the week, the so-called "Christian sabbath" which was anciently dedicated to the sun or its worship, is a tradition of men.

Keep the commandments of God and the faith of Jesus. Christ said: "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me

shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:21). The son of man, Jesus Christ, is Lord of the sabbath (Mark 2:28), which is the seventh day of the week, or Saturday in the modern calendar. The Creator himself has sanctified and set apart the Sabbath day for a period of time in which to rest and worship God. God calls the Sabbath "my holy day" (Isaiah 58:13). God "hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Hebrews 1:2). "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments" (Ecclesiastes 12:13). Paul reasoned with the people out of the Scriptures on the sabbath days—not the first day of the week, Sunday, but the seventh day (Acts 17:2 and 18:4).

"Satan himself is transformed into an angel of light" (2 Corinthians 11:14). He "deceiveth the whole world" (Revelation 12:9). "It is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Corinthians 11:15).

"Jesus came into Galilee, preaching the gospel of the kingdom of God" (Mark 1:14), and said: "repent ye, and believe the gospel" (verse 15). "The word of the Lord

(Continued on page 16)

" ECHOES FROM EDEN "

Auspices of THE BIBLE SABBATH ASSOCIATION, Fairview, Okla.

Program No. 1 "The Gospel and the Ten Commandments"

Narrated by Frank M. Walker

Greetings, friends, in the name of Jesus our Lord.

This program, "Echoes From Eden," is a radio voice dedicated to the task of calling men and women back to God's perfect Law, the Ten Commandments, including the true Christian Sabbath, or Lord's Day.

This radio voice is undenominational and nonsectarian. It is not an undercover program for any denomination. It is sponsored by The Bible Sabbath Association, which is not a denomination or a church, but an association of brethren belonging to various denominations. We believe that the Bible Truth about God's perfect Law being a perfect rule of conduct for all mankind can be presented best when not associated with other points of controversy. We welcome the support of all who love God's law, in this great work.

We open with a question that many will ask:

"Why do you teach Christians to obey The Ten Commandments? Why not teach Christ instead of the Law?"

Answer: These are important questions and we are happy to give them first place in our message at this time.

In the first place we teach Christians to obey The Ten Commandments because the GOSPEL OF JESUS CHRIST itself enforces

obedience to all the Ten Commandments. In the second place the law that defines sin in all the NEW TESTAMENT Scriptures is the Ten Commandments. In the third place we cannot teach Christ without **teaching obedience** to God's Law.

Now let us consider the Bible PROOF for these statements: We quote Paul: "Christ Jesus came into the world to save sinners; of whom I am chief" (I Timothy 1:15). The angel of God said, "He shall save his people from their sins" (Matthew 1:21). Again we quote Paul: "Christ died for our sins . . ." (I Corinthians 15:1-3), ". . . that he [Jesus] by the grace of God should taste death for every man." (Hebrews 2:9). "The WAGES OF SIN is death . . ." (Romans 6:23). ". . . SIN is the TRANSGRESSION of the LAW" (I John 3:4). Note that SIN is the TRANSGRESSION of the LAW, **not** the transgression of a law, but of **the law**. This is definite. God has a LAW that defines SIN. Sin is the transgression of GOD'S LAW. We shall find out shortly what law that is, but first let us look into the GOSPEL of JESUS CHRIST.

Why did Jesus come to earth? It was to DIE for our SINS. Sin is the transgression of the LAW. Therefore we see according to the GOSPEL that JESUS died for our

TRANSGRESSION of God's law. No one can deny that fact. The **TEN COMMANDMENTS** before, and at the time of Christ's death, were the **LAW** that defined **SIN**. All Bible students must admit that fact. Therefore, according to these facts, Jesus died for the **TRANSGRESSION** of the Ten Commandments.

We find, according to Matthew 1:21, that He **CAME** to **SAVE** His people **FROM** their **SINS**, or **transgressions** of God's **LAW**. That law, being the **TEN COMMANDMENTS**, we must conclude that in saving us from our **TRANSGRESSIONS** Jesus does require **OBEEDIENCE** to the law that we have been transgressing. He did not come to take away the **LAW** that defined **SIN**, but He was manifested to take away our sins (I John 3:5). He came to take away our transgressions of the law and **NOT** the **LAW** that defined sin.

SIN, or **TRANSGRESSION**, **DISOBEDIENCE** of God's Law, brought death into the world (Romans 5:12). In the New Testament the **WAGE** of **TRANSGRESSING** God's Law has not changed. It is **DEATH** (Romans 6:23). Christ is our Saviour from sin. Through **FAITH** in Christ and **OBEEDIENCE** to the terms of the **GOSPEL** we are forgiven our sins and at the same time **MADE FREE** from **SIN**, **DEAD** to **SIN**, and become **SERVANTS** of **RIGHTEOUSNESS** (Romans 6:1, 2, 6, 17, 18). When **MADE FREE** from sin by the **POWER** of the **GOSPEL** of Christ, the righteousness of God's Law is **FUL-**

FILLED in **ALL** true children of God. I quote Romans 8:4: "That the righteousness of the law might be **FULFILLED** IN **US**, who walk **NOT** after the flesh, but after the Spirit."

What Law is Paul the Apostle to the Gentiles talking about in the text above? Let us look into the context in Romans and Paul will answer that question for us. From verse 7 I quote, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the **LAW**; for I had not known **LUST**, except the **LAW** had said, **THOU SHALT NOT COVET**." From Romans 3:20 I quote, ". . . For by the law is the **KNOWLEDGE** of **SIN**." Put these two statements together and we see that Paul is definitely teaching that **BY** the **LAW** is the knowledge of **SIN** in this **AGE**. He said that he would not have known **SIN** by **BY** the **LAW**. He explains further in Romans 7:8, ". . . For without the law sin was dead," Also, in Romans 4:15, ". . . For where no **LAW** is, there **IS NO TRANSGRESSION**."

In other words Paul is saying that without the **LAW** there is no sin. **SIN** is the **TRANSGRESSION** of **THE LAW**, and if God's Law is abolished then there is no sin. If there is no sin the preaching of the gospel is in vain.

The fact that **ALL** have **SINNED** (Romans 3:32) is **PROOF** in itself that God does have a **LAW THAT MEN ARE TRANSGRESSING**. Paul, in Romans 7:7, makes it very plain that he would not have **KNOWN SIN** but **BY THE LAW**. He also iden-

tified that LAW by QUOTING from THE LAW. The law had SAID, "Thou shalt not covet." What LAW SAID, "Thou shalt not covet"? Was this a quotation from a NEW LAW given to Christians? No, it is a quotation from the Ten Commandments. See Exodus 20: 1-17. The TENTH Commandment says, "Thou shalt not covet." What Law gave Paul and the people of that time a KNOWLEDGE of SIN? It was the Ten Commandments according to Paul's own words.

Paul continues about this same law in Romans 7:12, "Wherefore the LAW IS HOLY, and the commandment HOLY, and JUST, and GOOD." Please note that the LAW is holy, not was holy. It is JUST and GOOD in this dispensation of GRACE. Paul himself was a Christian and he was writing to Christians in this chapter. Please keep that fact in mind. If the Ten Commandments were HOLY, JUST and GOOD for Christians in Paul's day, why don't we teach them today? Surely people need to be shown their sins so that they will repent and turn to the Lord Jesus Christ.

No wonder that people are confused, when many professed Christians do not know what sin is. Now look at Romans 7:13, 14. "For we KNOW that the LAW is SPIRITUAL . . ." He is still speaking of the same law. It is spiritual and holy; those who are led by the Holy Spirit can FULFILL its requirements (Romans 8:4). If we have been cleansed from sin and are led by the Holy Spirit, the righteousness of God's HOLY,

JUST and GOOD LAW will be FULFILLED in us. This same law is called "the law of God" in Romans 7:22. Remember, Paul is speaking of the Ten Commandments. That is the Law that defines sin, that is the Law that is holy, and must be fulfilled in the lives of all true Christians.

Perhaps you can see by now why we must teach God's Law when we preach the Gospel of Christ. The Gospel calls men to REPENT of their SINS, and then to accept Jesus as the Saviour FROM sin. How can men repent of their sins when they do not know what sin is? By the law the knowledge of sin. To KNOW sin they must be taught God's law.

Sin is the cause of ALL of man's troubles today. God's Law is a PERFECT LAW. Read Psalms 19:1-7. The Holy Spirit inspired David to write, "The law of the Lord is PERFECT, converting the SOUL . . ." When God says a law is perfect, it is perfect, and can't be made better even by His own Son. James calls it the PERFECT LAW OF LIBERTY in James 1:23-25. It is God's PERFECT RULE of conduct for ALL mankind. If ALL would OBEY this perfect Law, from the heart, as Jesus taught it, there would be perfect peace and harmony. The life of Jesus Christ Himself, while on earth, is positive proof of that fact. He kept His Father's Law without sin (John 15:10). And Peter said (of Jesus), "... leaving us an example, that we should follow his steps: WHO DID NO SIN . . ." (I Peter 2:21, 22). John says that we Christians ought

"also so to walk, even as he walked" (1 John 2:6). If all who claim to be Christians here in America really FOLLOWED the EXAMPLE of Jesus in FULL OBEDIENCE to the TEN COMMANDMENTS, what a different picture from what we see today!

Jesus preached the gospel, the SAME gospel that we are commanded to preach today (Mark 1:14, 15; Matthew 24:14; 28:19, 20). The Sermon on the Mount is part of His gospel. In that sermon Jesus taught full obedience to the Ten Commandments. He commanded us to DO and TEACH ALL of them (Matthew 5:19). He did not teach a substitute LAW, but He magnified His Father's LAW (Isaiah 42:21). Examples: Matthew 5:21, 22 — The sixth Commandment is magnified to include hatred. John says, "Whosoever hateth his brother is a murderer" (I John 3:15). We must now OBEY from the HEART. If we hate we are guilty of violating the sixth precept of God's holy Law. In Matthew 5:27, 28, Jesus magnified the seventh Commandment. Lust in the heart is now a violation of this precept that forbids adultery. The adulteress in John 8 was told to go and sin no more. Jesus came to save us from sin, and to write God's Law in our HEARTS, by the power of the Holy Spirit (Matthew 1:21; 2 Corinthians 3:2, 3). Our hearts are cleansed by FAITH and the love of God is shed abroad in our hearts by the Holy Spirit. Lust and hatred is thus removed, and the love of God moves us to FULL and WILLING OBEDIENCE to

God's holy Law, the Ten Commandments. This is the gospel of the New Testament. We cannot preach the gospel without teaching obedience to the Ten Commandments. Sin is the transgression of the Ten Commandments and the Gospel is the REMEDY.

Paul taught that both Jews and Gentiles are all under sin (Romans 3:9). They are all condemned by one and the same law (verses 19 and 20). The idea that Christ gave a new and different law to define sin for the Gentiles in this Gospel age has led to a lot of serious misunderstanding. You can search the New Testament scriptures from beginning to end and you will not find any such law given.

Let us look into the teachings of Christ further, to see what He did teach relative to the Ten Commandments. Turn back to Christ's Sermon on the Mount. Let us read Matthew 5:17-22. Verse 17 reads, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Please note that Jesus plainly said that we are not to think even, that He came to destroy the law or the prophets. Then He says, "I am not come to destroy, but to fulfill." This is positive. He did not come to destroy, or abolish the law of His Father. Verse 18 says, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Here Jesus goes so far as to say that not a jot (that is the smallest letter in the Hebrew) would pass from the law until all be fulfilled. These words, "all be fulfilled" re-

ferred to more than the law, because Jesus spake of both the law and the prophets in verse 17. The things to be fulfilled, in verse 18, would refer to all that is written in the prophetic writings of the so-called Old Testament. There are prophecies in Isaiah, Ezekiel, Micah and Zechariah as well as in other writings of the Old Scriptures that are yet to be fulfilled. This is a well known fact. This being true we must conclude that not one letter, or jot, has passed from God's law, and won't until all is fulfilled in the writings of those holy prophets. The law referred to here was the Ten Commandments, as the context clearly shows. Jesus was teaching that there would be no change at all in that perfect law until God's great plan is fulfilled as recorded by His holy prophets.

This fact is further proved by reading verse 19 where Jesus said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Notice the first word of that verse, "Whosoever." That very word shows that all peoples are included in the things He is about to say. That whosoever included you and me, my dear friends. Now place the second word with it, "Whosoever therefore." This word "therefore" means "for a reason previously stated." That reason is found in verse 18 where Jesus said that not a letter would pass from God's holy Law. Therefore, or because

not one letter is to pass from God's law, whosoever breaks one of these Commandments shall be called least in the kingdom of heaven, but whosoever shall do and teach them shall be called great. Here is a command plain and simple from the Lord Jesus to both **do** and **teach** the whole Law of God. James says that if we break one precept we are guilty of all (James 2:10-12). Jesus adds to that by stating that our righteousness must exceed that of the scribes and pharisees or we will not enter the kingdom of heaven (Matthew 5:20). The pharisees kept God's law in the letter but we must do better than that. Let Jesus tell us how: ". . . it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: **But I say unto you**, that whosoever is angry with his brother without a cause shall be in danger of the judgment . . ." (Matthew 5:21, 22). Hatred is now counted as murder (I John 3:15). Does this sound like Jesus was abolishing God's law? No, indeed. Instead of abolishing the commandment against murder Jesus magnified that precept to take in hatred in the heart. The same is true of the commandment against adultery. That precept, instead of being abolished, now condemns the lust of the heart, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:27, 28). Jesus taught obedience to God's law from the heart. Please read this entire chapter (Matthew 5) and notice the places where Jesus used the words,

"But I say unto you." In every place He emphasized love and obedience to God's Law from the heart, and not once did He set aside one precept of God's Ten Commandment Law. His instructions on divorce and remarriage had to do with obedience to the Seventh Commandment.

Now turn with me to Matthew 19:16-23. A rich young man asked Jesus, ". . . Good Master, what good thing shall I do, that I may have eternal life?" Jesus' answer was, "If thou wilt enter into life, keep the commandments." The young man wanted to know, "Which?" and Jesus quoted from the Ten Commandments to identify the law he must keep. This young man was a Jew and knew very well what Jesus quoted from. Please note that Jesus had been asked definitely, "What good thing shall I do that I may have eternal life?" Eternal life is a New Testament promise possible only through Jesus Christ (Hebrews 9:15; Romans 6:23). The conditions that Jesus gave were New Testament conditions. "Keep the commandments" is just as much a command to us today as it was to that young man. That young man thought he was keeping God's Law, but found out differently when Jesus told him to sell what he had and to follow Him.

Why did Jesus command this young man to keep the Commandments? Because sin is the transgression of the Law. Why are we, too, as Christians, to keep that law after we receive forgiveness of sins through Christ Jesus? Answer: The gospel makes free from

sin—we become dead to sin—free from sin and servants of righteousness (Romans 6:6, 17, 18). God forbids us to continue in sin (Romans 6:1, 2).

I know that many questions have come to the minds of you dear friends and you will want a Bible answer. Some of you will want to ask, "What about John 1:17 and Colossians 2:14-17? Didn't Jesus abolish the law of Moses? If so, how do you harmonize this with the lesson just given? That will be our question for the next message.

Letters and postals may be addressed to The Bible Sabbath Association, Fairview, Oklahoma. Mention, if you please, that you learned of the Association through listening to Radio Program———. Please note the address, Fairview, Oklahoma.

NOTE: Beginning on March 31, another station was added to those carrying this radio program. It can now be heard over KXEN, St. Louis, Missouri, at 9:30 a.m., Sabbaths.

PRAYER REQUEST

George Graff of Philadelphia, Pennsylvania, requests prayer, as he suffers much pain.

"Every man conducting himself as a good citizen and being accountable to God alone for his religious opinions ought to be protected in worshiping the Deity according to the dictates of his own conscience." — George Washington in a letter to committee representing united Baptist Churches of Virginia, May, 1789



ON THE SABBATH

Charles A. Prescott of Danville, Virginia, was found by a jury to be innocent of violating Virginia's Sunday laws in allowing his coin-operated laundry to remain open on Sunday. The case had been appealed to the Corporation Court from Municipal Court, where he had been fined fifty dollars. One defense witness testified that she had no hot water in her rural home and had to patronize the laundry daily—including Sunday—because of a shortage of diapers.

* * *

Sunday laws in Lake County, Indiana, may not be the chief worry now of some of the officials who were enforcing them with all the vigor of crusaders; several of these same officials have other things on their minds after being indicted for alleged evasion of Federal income tax.

* * *

Elder Eugene R. Taylor, pastor of the Limon, Colorado, Seventh-day Adventist Church, took issue with John L. Kane, a member of the state legislature, who had proposed a Sunday closing law for all businesses in the state. Elder Taylor explained that the bill would close all industries at the denomination's boarding academy

at Loveland on the very day the students earn most of the money for their school expenses. This, he said, would make them "the object of unfair discrimination." Legislators received hundreds of other letters protesting the proposed law. Most of the lawmakers realize that it would be impossible to enforce such a law.

* * *

In Huntington, West Virginia, employees of discount stores which violated the state's Sunday laws were arrested on the basis of "John Doe" type warrants, with the names filled out by police officers at the time of arrest. This action has resulted in false arrest suits totaling almost a half million dollars. J. Richard Toren, UPI correspondent, stated that the furor over Sunday openings was "obviously not a sudden surge of moral indignation over the profaning of the Christian sabbath." He went on to describe the issue as "basically economic," and being the result of older established businesses losing trade to discount stores which remained open on Sunday.

Officials of the discount stores vowed to remain open on Sunday as long as the public wants to shop on that day.

* * *

In Charleston, West Virginia, officials weren't inclined toward strict enforcement of the Sunday closing law.

"While I personally think the Sabbath should be respected," Mayor John Shanklin said, "I recognize that today's pattern of life is vastly changed from the days

this state law came into being.

"I'm not going to sit up and yell for the enforcement of Sunday 'blue' laws."

Municipal Judge Joe Thomas considers the law archaic. "What about all of our plants which operate seven days a week?" he asked. "Are we going to close them down on Sundays, too?"

* * *

In Euclid, Ohio, a suburb of Cleveland, enforcement of Sunday laws began in February. Chewing tobacco and 3.2 beer may be sold legally, but not cough drops, milk, or a loaf of bread. Industrial plants must also be closed on Sunday.

Euclid Municipal Judge William F. Burns termed the law as ridiculous, silly, and idiotic, but added, "I must follow the Appeals Court opinions." On the first day of its enforcement a crew of detectives worked from daylight to dark checking on and issuing summons to those doing Sunday business.

Beer sales on that day were reported brisk at a liquor store across from St. Robert Catholic Church. However, Mrs. Jack Mantz, who came to the U. S. from Yugoslavia six years ago, found it difficult to understand the law when she could not buy milk for her three children, aged five, four, and one year old.

* * *

Rhode Island Governor John A. Notte, Jr., has appointed a fifteen-member committee to study the state's Sunday sales laws. It includes one rabbi and two ministers. In the past there has been opposition to such a committee.

Charles Caparonis of the Globe Manufacturing Company at Fall River, Massachusetts, stated that if the laws of the state aren't amended to permit this textile plant to operate seven days a week, the business, which has a two million dollar payroll, may be forced to move to Rhode Island. The firm makes synthetic thread and must be in continuous operation; after a one-day shutdown, two or three days are required to restart the process.

* * *

The Christian Patriot, published by the Christian Amendment Movement of Pittsburgh, Pennsylvania, has this statement in the log listing the stations carrying its radio program: "Sabbath, commonly called Sunday." Perhaps this indicates the group's attitude toward those who keep God's true Sabbath and the result on religious freedom if the so-called Christian amendment is ever incorporated into the U. S. Constitution.

* * *

When Judge Jay Sullivan of Emporia, Kansas, ruled the state's Sunday laws invalid after the arrest of a supermarket manager, the attorney general, William Ferguson, appealed the decision to the state supreme court.

* * *

State Senator E. E. Willey introduced a bill to clear up Virginia's Sunday laws by making it clear that items not listed as outlawed for Sunday sale may be sold. His proposal would omit a paragraph of the old law giving the right to interpret the necessity of articles

From The
Mailbag



Conducted by Mrs. Ruby C. Babcock

"May 1962 be a year of blessing for all B.S.A. members who have in the past labored so well for the benefit of the B.S.A. program and its wonderful work in presenting to the people of God and the world at large its many Sabbath Truths. Our Heavenly Father has blessed us in the past and may He encourage us in this year of 1962 to double our efforts in every way to bring the blessings of Sabbath-keeping to many more souls, that many others will learn to keep the true Sabbath of Scripture, and thereby bring much blessing to themselves and others.

"Each article in the Sentinel is a wonderful blessing and I hope that in 1962 the Sentinel will reach many more readers because it contains so much Bible Truth and is interesting reading for all believers.

"I want to take this opportunity also, to thank you for the lovely birthday card which came exactly

not specifically mentioned as banned from Sunday sales.

* * *

We urge you to send us any news items about Sunday laws and their enforcement that you find in your local papers. We have only a few who do this, and at least one is needed from each state and province in the U. S. and Canada, and from each country represented by our readers. Clip them, write the name of paper and date, and send them—preferably by airmail—to the editorial office.

on my birthday. It was so nice to be remembered."

—Harvey J. MacDowell,
3620 State Highway 33,
Neptune, New Jersey

* * *

"Being a Sabbathkeeper for 25 years past I appreciate your calendar, etc., very much and would like to have a part in your work. So am enclosing \$5 for membership and as many calendars as the balance will cover. Also, if you are so minded, I would be glad to have a sample copy of the Sentinel to give out with each calendar.

"The Seventh-day Adventist Church has much information pointing to 1963 as a time for big things in Sunday legislation. They are all too busy with other things this year but the Sunday law promoters are busy preparing new and tougher bills. So this is the calm before the storm: time for us to work harder. Some of our people have already been arrested in New York and come up for trial Feb. 20th. . . .

"If our Lord prospers me with this order, as I believe He will, more orders will follow. I am somewhat of a shut-in due to a number of physical disabilities caused by fractured bones; so I mostly have to have people coming to me instead of going out and finding them. But the Lord knows how to send them, praise His name!

"May He bless you with everything needful in His service."

—Martha F. Noecker,
2930 E. 6th St.,
National City, California

* * *

"We really do enjoy the Sen-

tinels and we pass them on to others. May the Lord bless you in this good work."

—A. Earl Babcock,
1501 S. Main,
El Dorado Springs, Missouri

* * *

"Praise the Lord—or I should say Hallelujah! For we are told to praise Him or extol Him by His name Jah. (Psalm 68:4). I have been praying for the radio work since it was first mentioned and it seems comparatively quickly that the Lord has permitted it to bud. May He direct and bless the effort.

"The Sabbath calendar is a daily pleasure. . . ."

—Caroline L. White,
304 Avenue Rd., Apt. 26,
Toronto 7, Ontario

* * *

"I am so thankful I ordered your calendar, and to learn of a people I think I can agree with. I want you to send me The Sabbath Sentinel and some tracts. . . ."

"I will always remain wholly an undenominational Sabbathkeeper and so glad to know of you people for I have been like a lost sheep for some time, but still I hear His voice—Luke 11:28. I want to be a hearer and a doer and also a keeper of His word. . . ."

"May God bless you and help you to spread the good news."

—M. W. Alexander,
Lunas, Missouri

* * *

"We are grateful for the very fine calendar you sent, for the good lessons for each month, most of all for those who are willing to put out this Truth without reference to denomination, which we

find attracts the attention of many that others cannot. If Ezekiel 20:20 and Mark 2:27,28 are true and we know that they are, then yours may be a very special work. . . ."

—Friends—Nelson,
Adin, California

THE SEVENTH DAY IS THE SABBATH

(Continued from page 6)

endureth for ever. And this is the word which by the gospel is preached unto you" (1 Peter 1:25). Christ said: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

Which will you choose—the tradition of man or the way of God? To enter into life, "keep the commandments" of God (Matthew 19:17). "The law is holy, and the commandment holy, and just, and good" (Romans 7:12). "God did rest the seventh day from all his works" (Hebrews 4:4). "There remaineth therefore a rest to the people of God" (verse 9), a keeping of the Sabbath day. "The son of man is Lord even of the sabbath day" (Matthew 12:8), and "the sabbath was made for man" (Mark 2:27). "The seventh day is the sabbath of the Lord thy God" (Exodus 20:10).

Give for the BSA radio work, which has now begun. Pray for it; and watch for future news concerning it.

The Ties That Blind

Not long ago we heard a church congregation singing the beautiful song, "Blest be the tie that binds our hearts in Christian love."

And we should have thought of the words as they were written.

But we didn't; our mind began wandering and we wondered how many Christians by their attitudes and manner sing it this way: "Blest be the ties that blind our hearts to Christian love."

We've seen evidence of it, so we know that this unorthodox version of the words has some following. Occasionally, we have engaged in a conversation with another Christian; it started out with warm fellowship, but after a while, the question came up: "Where do you go to church?" And when we mentioned our Sabbath-observing denomination, an icy curtain of prejudice came clattering down between us. We knew that in the eyes of the other we were relegated beyond the pale of Christianity. We had encountered one of the ties that blind—prejudice against that about which not enough is known.

And—we must frankly admit it—our first reaction was usually to strike back with another tie that blinds—the attitude that the other person, as a Sunday observer, was not a true Christian. And then the second curtain came tumbling down beside the first.

But in sober thought afterward, we were forced to admit that the Lord did not place us here to judge

others, but simply to bear witness of the Truth, which includes the Sabbath. If we testify faithfully, we have done our duty; and the results must be left with God.

And, too, the ones who oppose the Truth most vehemently are not always the most difficult to bring to accept it; Paul "persecuted this way unto death," but later became a Christian himself.

Prejudice can be melted, and people won to the Sabbath Truth, and to the saving Christ; but this can be done only if we love these people, with a love so warm that cold prejudice will be thawed by its rays. The Apostle Paul put it this way: "I may speak in tongues of men or of angels, but if I am without love, I am a sounding gong or a clanging cymbal. I may have the gift of prophecy, and know every hidden truth; I may have faith strong enough to move mountains; but if I have no love, I am nothing. I may dole out all I possess, or even give my body to be burnt, but if I have no love I am none the better" (1 Corinthians 13:1-3, New English Bible).

Simply to tell the Sabbath message is of doubtful value, per se; but to live it before the non-believer is to sow seed that will bear fruit in eternity. Love is the tie that not only binds hearts, but it also finds hearts for Christ and His glorious message.

God often visits us, but most of the time we are not at home.

Echoes from Eden,

the radio program of
The Bible Sabbath Ass'n,
is depending on

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WIXI — Birmingham, Alabama
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Now as ever, righteousness exalteth a nation. Let us get back to the Ten Commandments and the fear of the Lord.

—Wall Street Journal

Those who sow their wild oats during the rest of the week have no right to pray at church on Sabbath for a crop failure.

When a door slams behind you, look ahead for the one God is opening.

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The Bible Sabbath Association

Fairview, Okla.

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A DAY OF PRAYER

It is the climax of the Allegory of Galatians 4:22-31.

It is the Anniversary of the Old Covenant at Mt. Sinai in Arabia, Hagar whose son Ishmael answers to the Jewish nation in the Allegory.

It is the Anniversary of the New Covenant in the Upper Room (Jerusalem above) whose son Isaac answers to the True Ekklesia in the Allegory.

It introduces the 14th Anniversary of the re-birth of the Jewish nation, May 14, 1948.

ISAAC WAS BORN 14 YEARS AFTER THE BIRTH OF ISHMAEL. THEREFORE, this Pentecost should bring forth the RE-BIRTH OF THE TRUE EKKLESIA, if the Allegory holds.

PRAY! PRAY! PRAY! PRAY! PRAY!

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ARE YOU IN THE WAY?

A well-meaning senior member of a church said in a testimony one time, "I've been in the way for many years." Literally, he meant that he had been a church member, that he had been in the Christian pathway a long time. But figuratively, do you suppose he could be expressing the condition of some church members today? It is good for us to take stock occasionally of where we stand. Do you stand "in the way" as a hindrance to someone else, or are you progressing down the way, guiding others by your example?

—Gorden Engen in Lake Union Herald

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