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"Go, Set a Watchman, Let Him De

— ISAIAH 21:6 —

THE SABBATH

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

— JOHN 14:6 —



"The word has gone out of my mouth in
righteousness, and shall not return" (Isaiah 45:23).

— SEE "SABBATH ON THE AIR," PAGE 6

The Sabbath Sentinel

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The Call of the Crowd

By W. Allen Bond

W. Allen Bond of Marion, Iowa, is former president of the United Seventh Day Brethren and has written extensively in their official publication, *The Vision*.

The power of public opinion is probably one of the most effective means for enforcing ethics and morality in our society. But the question, “What will people say?” can and does restrain people from doing right as well as from doing wrong. Consider the matter of acceptance of the Bible Sabbath, or Saturday, the seventh day of the week. Even after considering the Bible proof for the binding sanctity of the seventh day of the week, one might hesitate to break away from the Sunday tradition. Why? Because of the CALL OF THE CROWD. Here are five questions one is tempted to ask himself by way of excuse.

“How Can the Majority Be Wrong?”

This is a natural question, but anyone who will carefully examine the past decisions of majorities will see that truth often runs in minorities. Christianity itself is a minority. And within Christendom we find that many truths now generally accepted were once considered heresies. Consider the Reformation, with its minorities. Dare we say the majority was right then?

In the Bible we find many cases of minorities. A minority was saved from the flood. God’s chosen people were a minority among the many heathen nations. Within Israel itself we find that the majority was often wrong. When the twelve spies went into the prom-

* * * * *
ised land, only two brought back a good report. Caleb and Joshua were not heeded, but of all this great multitude, they were the only ones to enter Canaan.

We can’t escape the conclusion that the majority is often wrong, and when we remember that man has a nature that is depraved because of sin, it is easier to understand how the majority can be wrong. We don’t mean that all minorities are right. Many are wrong. But this does mean that we must depend on God’s revelation rather than on man’s opinions.

“How Can Great Teachers and Scholars Be Wrong?”

History shows that great religious leaders and scholars were often partially wrong. Consider the Catholic scholars during the Reformation. Though in some things they were undoubtedly right, we believe they were wrong in others. Consider the scholars in the days of Christ’s earthly ministry. Were they not blind to the fact that He was the Messiah promised to them in those very books which they claimed to know so thoroughly? Yet they rejected

Him. Jesus found Nicodemus ignorant of the necessity for the new birth, which Jesus indicated he should have known from his studies. Scholars of today are human enough to be mistaken, too.

An interesting sidelight here is the fact that many Sunday-keeping scholars actually believe that the seventh day is Biblically right, although they do not observe it. With these scholars, then, it is a case of an unwilling heart rather than a darkened mind. But even though all Sunday-keeping scholars were sincere in upholding Sunday, that should not be enough to change our convictions. As true Protestants we should look to the Bible for truth, and not to men. As Luther once said, "Never mind the scribes. What saith the Scriptures?"

"How Can We Explain God's Blessing on Sunday Keepers?"

We don't deny that many Sunday-keepers have been blessed. But does God bless only the perfect? None of us is perfect. God must be blessing in spite of imperfections. Might not Sabbath desecration be one of these imperfections? God uses imperfect instruments that the praise might go to Him, and not to the ones He uses (I Corinthians 1:27-29). When we read Philippians 1, we see that God blesses the preaching of His word because it is His word, and not because of the one who preaches it. Even where truth is mixed with error (as it so often is), God will bless the truth. Therefore we can be sure that God's blessing on Sunday-keepers is not

a stamp of approval on the day they keep any more than God's blessing on Jacob (and others) was a stamp of approval on polygamy.

It is a grave mistake to judge a doctrine only by those who hold it. Our authority for the seventh day Sabbath is not the character of those who admit its truth, but the supreme authority of the Bible. Any lack of growth on the part of Sabbathkeepers does not lessen the validity of the Sabbath. Appearances are often deceiving. Wickedness seems to conquer while truth suffers defeat. We dare not go by appearances alone. We must "stand alone on the Word of God."

"Can't We Serve God Better By Keeping Sunday With The Majority?"

This is a very appealing line of argument, since it appears to be on such a lofty plane of sacrificial service to God; but we are reminded of Saul, in I Samuel 15. He tried to excuse his disobedient sparing of sheep and oxen on the grounds that his purpose was to have them to offer to God as a greater sacrifice. God still condemned this action by saying, by His prophet, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." Such is God's attitude toward all disobe-

dience no matter how seemingly good the motive claimed. The end does not justify the means.

Now study the temptation Satan offered Jesus. He knew that the only way to save us was to give His life on the cross, as an atonement for sin. Still, it was His desire to gain the allegiance and following of men. So Satan told Jesus He could have this following—this broader influence—by falling down and worshiping him. This was a temptation to give up a principle in order to have a greater influence. The apparently lofty motive for rejecting the Sabbath is thus seen to be of the same stamp as these other Satanic temptations.

Perhaps we should re-word this smooth sounding and tempting question thus—“Can’t we serve God better by disobeying Him?” This sounds harsh, but it shows the true nature of the proposal. We would not break any other commandment in order to have a greater influence, would we? We would not think of stealing for a missionary offering. Obedience comes first. Often we will be tempted to sacrifice principle on the altar of expediency, but it is never right. To do so is to set our own wisdom above that of God, as much as to say, “Now God, you say to do thus and so, but in my wisdom I see that this is not the best way, for it would limit my influence. So I am going to do it my own way.” We are to be judged for our **faithfulness**, and not just for our fruitfulness.

“Why Be a Stickler for Such Small Details?”

Well, that is no new question. I imagine that Athanasius heard it, too. Who was he? He was a young man prominent in the controversies of the fourth century regarding the person of Christ. He held that the Father and Son were of the **same** essence, but the majority held that they were merely of **similar** essence. What makes this so interesting is that when the words “same” and “similar” were written in Greek, the difference between them was merely the insertion of one letter. So we can imagine the compromisers of that day coming to Athanasius saying, “You are just a young man with great possibilities. Why ruin your future by your stubborn attitude? If you will concede just this one point, you can have a much greater influence. After all, it is only the difference of one letter. Why be a stickler for such small details?” But he did not give in, and though the emperor banished him because of it, the majority of Christendom thanks him today for his insistence upon and loyalty to “small” details.

This reminds me of this quotation from the Sunday School Times—“Trifles are trifles only to triflers. Awake to the significance of the insignificant! For you are in a world that belongs not alone to the God of the infinite, but also to the God of the infinitesimal” (A. H. Strong, Systematic Theology, p. 589).

In conclusion, let us agree that
(Continued on page 18)

A Short Time Ago It Seemed Impossible,
But Now the BSA Has Been Able to Put

The Sabbath on the Air

When the Lord starts things moving, it's sometimes hard for man to keep up with Him. That is the experience of those associated with the Bible Sabbath Association's radio program, "Echoes from Eden." What was only a dream the first of the year is now mushrooming into one of the biggest things the association has ever done. And the Lord has been working miracles to bring these things to pass.

When Frank Walker (see picture, front cover) of Boise, Idaho, was appointed chairman of the radio committee, with Edgar Lippincott as his assistant early in the year, the dream began to be realized. Brother Walker immediately began to tape thirteen recordings from which copies were made for a series of weekly broadcasts. The first of these was aired over KFXD, Nampa, Idaho, on January 7. At the time of writing this program is heard over five radio stations; arrangements are being negotiated with others, including a powerful Mexican station near the United States border, which has wide coverage. Stations have offered to carry the program at surprisingly low rates—a miracle indeed.

Results are being felt, and several contacts have been made with sincere persons who want to know more of the Sabbath truth.

Brothers Walker and Lippincott

have given freely of their time and talents to start the program. But it is not their work alone; the financial help of many is needed. Brother Walker recently stated, "This is the Lord's work. He is opening the doors for a much greater work if we but have the faith and will to launch out. Please thank all the brethren for their support, but urge them to remember that regular monthly offerings will keep us on these stations, and as more friends join us in this work, more radio stations will be added. . . . Our goal for the radio work is coverage from coast to coast."

Members and friends are also invited to join in prayer that this work may have God's blessing and guidance. Then the Lord will surely open windows that will exceed our biggest dreams.

"ECHOES FROM EDEN" RADIO LOG

- KDAB, Denver, Colorado, 1550 kc.,
5:45 to 6:00 p.m., Sunday
- KFXD, Nampa, Idaho, 580 kc.,
5:30 to 5:45 p.m., Sunday
- KPKW, Pasco, Washington, 1340
kc. (consult local newspaper for
time)
- KXEN, St. Louis, Missouri, 1010
kc., 9:30 to 9:45 a.m., Sabbath
- WIXI, Birmingham, Alabama,
1480 kc., 9:00 to 9:30 a.m.,
Sabbath

An Open Letter About Sunday Blue Laws

To the Honorable Earl Warren
Chief Justice of the
United States Supreme Court

Dear Mr. Warren:

For several months the matter of Sunday blue laws has been upon my mind, causing me great concern and fear that the principles upon which our great nation was founded, for which thousands of brave Americans gave their lives, shall be trampled under foot.

In writing this letter to you, Sir, I have elected to make it an open letter for reasons that are self evident. It is my sincere hope that the knowledge that this message is being released for publication, and that it is being published, will help to impress upon you the gravity of the situation which has developed as a result of the Supreme Court action of May 29, 1961, in regard to the subject above mentioned.

It was a shocking thing that happened in the Supreme Court last May. But most shocking of all was the callous admission on your part that such laws are discriminatory since they increase the inconvenience that one must endure if his religion requires him to observe the seventh day of the week as the Sabbath. Such an admission most certainly does not sound like the words of a man whose reputation for integrity and sound judgment won him the governorship of his home state and eventually

caused him to be named to the highest judicial bench in the land. Mr. Warren, have you any idea how many of your friends in California have been hurt by this action? Can you begin to estimate the number of Jewish and Sabbatarian citizens of your state who supported you in your climb up the ladder of success because they had confidence in you? Is this justice, that at the pinnacle of your success you turn your foot against them?

Before I go further with this discussion I wish to make it clear that I do not presume to give you a lesson in law. Your reputation as a jurist would condemn as folly any such intention on my part. However, I honestly believe that some facets of this matter have not been given careful consideration, for if they had been considered you would not have offered the opinion which made Sunday closing laws constitutional, nor would you have commented as you did about them. As to why you decided to discriminate against a large segment of this country's populace, we can only speculate, but certain questions arise, unanswered in our minds. Was it because of pressure from certain business interests? Was it prejudice against Judaism and Sabbatarianism? Was there ecclesiastical pressure?

When this matter came to my attention several months ago, I looked up the United States Con-

stitution. Since I am not a lawyer, I consulted a work which is conceded to be authoritative and in every way reliable—the 1960 edition of **Encyclopaedia Britannica**. There I found that the United States Congress is specifically prohibited from imposing any laws upon the people which establish a religion or religious practice. I also found that the Fourteenth Amendment prohibits the states of the union from imposing upon the individual rights of the citizen, and that this amendment has been generally held to include the First Amendment, dealing with establishment of religion, making it also binding upon the state.

I respectfully submit that this matter does lie within the field of religious practice and that your opinion, that "Sunday laws evolved from religious principles to secular realities," does not in any way divorce the matter from the field of religion. It is reported that three of the justices opposed that opinion because, they too, felt that religion is the basis for Sunday closing laws. If it were not so, then why should Sunday be the day selected? The observance of Sunday as a day of rest, as a matter of religious practice, dates from the edict issued by Constantine in A.D. 321, and never, in all the history of mankind, has there been any pretense that there was any other basis for business closure on that day.

I am fully aware that certain business interests have been pressing for Sunday closing laws, basing their action upon the position that firms which remain open for bus-

iness are taking an unfair advantage over those who close. Alleging unfair competition, they wish to impose laws to control competition.

Mr. Warren, I am sure that in your many years in government you have observed that this is one of the prime failings of the American businessman. Whenever he feels that there is some competition that he cannot meet—or that he does not care to meet—he wants to pass laws to control it. Let me cite as one example the fact that for many years the dairy interests controlled the production of oleo-margarine.

We have laws in our land which control unfair business practices. No doubt you helped to write some of them, and have been called upon to write opinions concerning many of them. Fraudulent claims, slanderous or libelous propaganda against a competitor, sale of stolen property or other illegal merchandise, and monopolies are a few of the matters which are controlled by law for the protection of the American people. But when was it ever a crime for any American citizen to sell at any hour of the day or night that which he legally owns? Does not the Constitution of our land guarantee the citizen this right?

Sunday closing laws which are imposed as a means of equalizing business competition are a farce; but worse than that, they deny the citizen his right to buy or to sell under the protection of the law. The farcical aspect of such laws develops in the fact that the only reason any person or group restricts his business activity on

Sunday is from respect to a religious principle. Let's put it simply in one concise statement—"I'm going to close my business on Sunday so that I can go to church, or go fishing, or do whatever I want to do, so John Doe must close his business, too, or he is guilty of unfair business practice." Now, Mr. Warren, when we look at it right out in the open with all duplicity cast aside, it doesn't look so American, does it?

Now let us take a look at the group which you have acknowledged to be the object of discriminatory elements of the Sunday closing laws. You have been quoted as having stated that these laws do not make "unlawful any religious practices of the appellants, but simply [make] the practice of their religious beliefs more expensive." You are also quoted, "The laws' effect does not inconvenience all members of the Orthodox Jewish faith, but only those who believe it is necessary to work on Sunday." Permit me to include with those of Jewish faith, the thousands of Sabbatarian Christians who own and operate businesses throughout the land.

It is generally recognized, especially in our small towns and smaller cities, that Saturday is the biggest day of the week for retail business. Yet, these people conscientiously close their stores on Saturday in obedience to the principles of their faith. Do they complain that the competition has an unfair advantage in being open on Saturday? Do they send lobbyists to the state legislatures to promote Saturday closing laws? Of course

not. All that they ask is their constitutional privilege to vend their wares wherever and whenever it is convenient to do so.

I am a Sabbatarian, operating a business in a small town. I live in Missouri, where a blue law that is over one hundred and thirty years old is now being enforced. Personally I have not been hurt, for my business is seldom open on Sunday. I find it a very convenient time to get away from the store for activity that I cannot do during the business week, and which I will not do for religious reasons on Saturday. Therefore, my objection as herein stated does not arise out of personal injury or financial loss. This is a matter of principle. However, as a citizen of the United States I submit that my right to transact business on any day is upheld by the Constitution, and that it cannot be restricted by any state, as long as my transactions are not fraudulent and do not involve contraband or property which I do not legally own.

I scoff at the businessman who cries, "Unfair competition," against those who are open for business on Sunday. He is one of the most reprehensible and revolting specimens of humanity to be found in this nation. Is he afraid someone else is going to gain a dollar that he will miss? If so, let him keep his store open on Sunday, too. If he's so worried about competition, let him improve the quality of his merchandise and service and give the customers some incentive to patronize his store. He reminds me of the mean wrestler who pulls hair, gouges eyes, bites,

and uses every other foul means to overcome his opponent; but just as soon as the other man gains an advantage, he cries out to the referee that he is being victimized by unfair tactics.

Why is it considered in the public interest for retail business to be closed on Sunday? Or more specifically, why is it in the public interest that the sale of shoes and hats, potatoes and meat, or hardware and appliances be restricted, while the sale of gasoline, soft drinks, popcorn, theater tickets, and tickets to sporting events is permitted? The only possible answer to this question is simply that with people not using Sunday as a business day they are free to follow recreational pursuits. But this answer defeats itself because they are also free to go shopping for merchandise that they do not have time to shop for during the work-week. Is it not in the public interest, then, to give them this privilege? Again I submit, Sir, that this is their constitutional privilege.

Under the blue laws which have been enacted it is not against the law to buy on Sunday—only to sell. Is this consistent with American principles? How does it compare with our narcotics laws? Is it not also a crime to possess illegal narcotics, and is not the purchaser violating the law just the same as the seller?

Now let us consider a group that has not been given a thought throughout all this blue law controversy—or at least if it has been mentioned it was not with any serious concern. Yet, this is prob-

ably the largest single group in the United States that we could classify in a category relative to the question. That is the group which has no religious scruple against operating a business on Sunday.

Actual church membership in this nation has been above the fifty per cent mark for only a few years. It now stands at an estimated sixty-five per cent. On the basis of these figures we must consider some thirty per cent of our population has no religious regard for Sunday. Of the remaining sixty-five per cent that claim religious affiliation, a large number (not Sabbatarian) feel that they violate no principle in doing business on Sunday. Yet, the blue laws force these people to subscribe to a religious practice that they do not acknowledge through faith. Is it not their constitutional right to deny all religion and to abstain from all practices which are founded on religious principle, if they so desire? "Everything except doing business on Sunday," says the blue law advocate; "they must accede to that one issue."

If a certain writer were writing today he would have to say, "Consistency, thou art a jewel, but thou art lost in the morass of greed and bigotry wherein men make mockery of law and distort principles of justice."

Now, Mr. Justice, can we sustain the theory that blue laws effect only a minority group? If it were true that those of Jewish and Sabbatarian faiths were the only ones affected, such laws would still be disgraceful for their dis-

criminatory results. But when we consider the large segment of our citizenry that would honestly and decently do business on Sunday, we find that this is not a small minority. It could easily become a decided majority, overwhelming the petty-vested interests that advocate blue laws for so-called business reasons.

I realize that there is some ecclesiastical pressure for Sunday blue laws, but this side of the issue cannot call for a great deal of concern. In the first place, as soon as it becomes an ecclesiastical issue it is immediately stripped of its false front and can no longer pose as a secular matter. Thus, it comes under condemnation of our Constitution without argument. But more than this, any clergyman who is worthy of his cloth knows that it is a useless thing to legislate religious principles. These things must become a part of the faith and conviction of the individual through teaching.

I maintain that no merchant has been seriously harmed because he closed his business on Sunday while a competitor remained open. Have you ever known of one, Mr. Warren? If so, how much did it cost him? In most cases the business that is done by a firm on Sunday is not business that would have gone to a competitor if it were restricted to other days of the week. A considerable amount of business that is transacted on Sunday would never be transacted otherwise. But some businessmen just cannot bear seeing a customer go into a competitor's store.

So it is my observation that the

unfair business practice is not perpetrated by those who would do business on Sunday, but by those who would manipulate the laws and influence the courts to restrict that which would otherwise be the legal transaction of business on Sunday.

I would not close this letter without upholding the convictions of the thousands of Sabbatarian Christians, my brothers in faith. We acknowledge that we are a minority group and in many matters we quietly step aside and ask no special favors. However, we feel that in matters of discrimination against us, matters which place a penalty upon us because of our faith, we have recourse to protection under the Constitution of the land. At least it has been so until now, but it appears that we may be forced to bear this discrimination along with our friends of the Jewish faith.

But what can you say of this group upon which the penalty of discrimination has been placed? As a group you will find them to be among the finest citizens in this great country. Within this group you will find a smaller percentage of law violators than in almost any other group you can name. Many have given their all in the service of the country. One of the outstanding heroes of World War II, awarded the Congressional Medal of Honor, was a member of a Sabbatarian group. And the present Congress has a Sabbatarian* as a member. I do not offer these facts in a boastful attitude, but humbly. I just want to make it clear that these people have done

"If Enough People Make A Mistake . . ."

"Moral" Is Not the Word

By Ole E. Flakerud

The February, 1962, issue of The Sabbath Sentinel contained this adage of Voltaire: "Morality is everywhere the same, because it comes from God." Thus Voltaire attempted to haul a ten-ton load with a half-ton truck.

Apparently, few realize the fallacy of that adage. First of all, "morality" definitely is **NOT** the same everywhere; **neither** is "morality" the same from time to time. It is common knowledge that what may be accepted in one given place or community as proper and therefore moral, is very often regarded in some other place or community as highly improper and immoral. We all well know that moral standards are **constantly**

nothing to deserve such discrimination, but rather should merit the respect of people of all faiths.

This issue has not been resolved, and it never shall be, for there will always be the greedy and the bigoted who will press for special advantages. But it is my sincere hope, Sir, that you have now a new insight into this issue, and that when it again is brought before you that you will write your next opinion in favor of the constitutional rights of all men, with penalties and discriminations against none.

Respectfully yours,
Clayton L. Faubion,
Stanberry, Missouri

*Senator Jennings Randolph (D), West Virginia

changing and becoming ever more and more lax. Furthermore, "morality" keeps changing from time to time. Take, for example, feminine apparel — women fashions today with their close fit and short skirts would, indeed, have been regarded as extremely immoral and improper a hundred years ago. Any woman appearing on the street a hundred years ago in the present women's high fashions would certainly have been arrested and charged with wearing obscene and immoral apparel. It definitely is false to imply that God is constantly changing from time to time, and that His standard of proper conduct varies from place to place. "I am the Lord, I change not" (Malachi 3:6).

Furthermore, "morality" does **not come** from God, definitely **NOT**. The word "moral" or "morality" is derived from the Latin word "moralis" — meaning the manners, customs, and habits of men. The characteristics implied by the word "moral" or "morality" are utterly foreign to God and His attributes. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isaiah 55:8). "Morality" definitely is a human attribute.

Unfortunately, the fallacy of identifying the term "moral" with God has been carried to the extreme of designating the Law of God, the Ten Commandments, as the "moral law." Man in no wise

whatsoever is the author of the Ten Commandments. Incidentally, the otherwise excellent poem, "It's Jewish," appearing likewise in the February issue of The Sabbath Sentinel, involves the expression "moral law" as referring to the Ten Commandment Law of God.

When, and by whom, was the fallacy of classifying God's Law as "moral," I cannot say. The fact that Voltaire applied the word "morality" as identifying an attribute of God is evidence that among the Latin peoples already in his time that fallacy was firmly established. Obviously, the fallacy of ascribing to the word "moral" the status of a divine attribute is to be laid to the Roman, or Latin, church; and carried over into Protestantism through the English language, and possibly through other languages as well.

What is sorely needed is the coining of a word which can properly replace the word "moral" as applying to God or His Law, or as implying to any divine attribute. Possibly such a word can be derived from the Greek—Theos. Perhaps the words "theocentric" and "theocentricity" could serve as a suitable replacement for the word "moral" when applied to divine attributes. Certainly, Christianity ought to be able to come up with some more appropriate expression than "moral" to designate divine attributes.

"It is a scientific law of language that if enough people make a 'mistake,' the 'mistake' becomes acceptable usage" (from Word Power Made Easy). This sort of slipshod practice ought never be

resorted to in designating characteristics pertaining to divine attributes.

A Study For the Children—

The Fourth Commandment

Read Exodus 31:12-18.

Learn the memory verses Exodus 20:8-11.

Find the answers to the following questions:

1. What should we reverence while keeping the Sabbath? Leviticus 19:30; 26:2.
2. What did the priests remind the people of in their prayer to the Lord? Nehemiah 9:13, 14.
3. What did the Lord say a person is when he keeps the Sabbath? Isaiah 56:2.
4. What will the Lord do for a stranger who keeps the Sabbath? Isaiah 56:4-7.
5. What should not be done on the Sabbath? Isaiah 58:13.
6. For whom was the Sabbath made? Mark 2:27.
7. What did Jesus do on the Sabbath? Luke 13:10.
8. What else did He do? Verses 11-13.
9. What happened after that? Verse 14.
10. What did Jesus tell him? Verses 15, 16.
11. Will there come a time when everyone will keep the Sabbath? Isaiah 66:23.

—The Advocate of Truth
(Adapted)



SEVENTH DAY BAPTIST CHURCH DODGE CENTER, MINNESOTA

Minnesota Church Has a Record of

Over a Century of Service

By Rev. Donald E. Richards, pastor

The Seventh Day Baptist Church of Dodge Center, Minnesota, was organized in June, 1859, by a small company of pioneers who came from New Jersey, West Virginia, and other eastern states. The first Sabbath school for their children was held in their immigrant wagons before the first log houses were completed. The first house of worship was built about three miles south of the present village of Dodge Center, and in 1873 it was moved to its present location in the town.

Most of the members of the church through the years are descendants of the eleven constituent members.

In June, 1959, the church celebrated its centennial with appropriate services; outstanding in this program was a pageant written by Myra Thorngate Barber.

The history of the church for the more than one hundred years of its existence is one of influence in the surrounding community, where it has endeavored to present the sacredness of the Lord's Sabbath.



Conducted by Mrs. Ruby C. Babcock

"I have been disturbed by F. Paul Rowe's sad story in the February Sentinel on 'Let Us All Beware.' I wonder if we Sabbath-keepers are using correctly the liberty which Jesus Christ gave us when He died for us. Jesus said that the Sabbath was made for man and not man for the Sabbath. Jesus is Lord of the Sabbath and came to bring us more abundant life. But it didn't work that way for this young couple. Why? Did they make man for the Sabbath?"

"Jesus says, 'Resist not evil.' Also, in Matthew 5:25, 'Agree with thine adversary quickly,' and 1 Peter 2:13-15 says, 'Submit yourselves to every ordinance of man for the Lord's sake.' Finally 1 Peter 4:7, 8, sums it up: 'But the end of all things is at hand. . . . above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.'

"I may be wrong but I believe that this young man would have kept the perfect law of love and liberty if he had rested on the Sabbath as God commands, and on Sunday agreed with man's law not to work where man sees it. There are many odd jobs on a farm and at home that one cannot do on Sabbath which could be done on Sunday. Or they could visit or go sight-seeing as Sunday keepers do on Sunday, all without resentment

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and only love in the heart for God and fellow men.

“What do other Sabbathkeepers think?”

—Mary Armstrong,
229 E. Prospect,
Kewanee, Illinois

* * *

“The Sabbath calendar on the wall in front of my desk is a beauty, and I want to commend whoever designed it. That majestic picture is inspiring.

“It seems to me one of the simplest and most effective ways of testifying to our faith is to hang one of these calendars on the wall in every Sabbathkeeping home. There it can speak plainly to every visitor who enters our door, ‘The seventh day is the sabbath,’ and keep on saying it through the month.

“I am wondering if we have any supply of calendars left now. If you know of any Sabbathkeeping family who would use a calendar and really lacks the price, please let me know their address. I want to have every calendar out where it can be a witness to the truth.”

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218 Highland Avenue S.W.,
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* * *

“Your tracts are wonderful. When I started reading them, I could not stop until I had finished. . . . Later on I hope to place an order for a larger amount of them for giving out to my friends.”

—Henry Schimpf,
Box 636,
Medicine Hat,
Alberta, Canada

“I have come out of the Sunday churches and keep the Sabbath and all the New Covenant as Jesus commands us in the New Testament. I have believed in the true Church of God for more than ten years now. I thank God for calling me out of the Sunday Church.”

—Hazel Howell,
918 S. Ottawa Avenue,
Dixon, Illinois

* * *

“While a member of the—— Church here I often felt ashamed to attend their service because of the way many conducted themselves during service — even the pastor had to ask them to behave themselves more orderly. They acted as if they were doing God a service because they were in a church that opened its doors on Saturday instead of Sunday. That was the only law they felt was necessary to obey, and even to be lukewarm about it. But with a Catholic it is quite different. When he forsakes his religious belief and joins another church, he makes a greater sacrifice than a Protestant. When he enters another church where there are no altars with statues life size, none around the walls, no pictures for him to kneel down and pray to . . . none of the religious articles he has been accustomed to using and kissing, at home or anywhere, such as rosaries, scapulars, medals and a cross, it makes such a church seem to him empty and void of a religious nature. So to a Catholic the first two laws of God are more important in keeping than the seventh-day Sabbath.

That law is to him of secondary importance.

"So to capture a Catholic makes a whale of a difference, doesn't it? Try to win one and see if it's as easy as winning others.

"I was led to the truth by God Himself, not man, because He led me into a five and ten cent store and prompted me to purchase the first book I was to own, a Bible. Reading it a little each day until I came to Exodus 20 caused me to leave the Catholic Church. It was such a surprise to learn I was in the wrong church, and I am thankful in Jesus' name.

"An ex-Catholic and a native Hoosier—"

—George Graff,
925 Spruce Street,
Philadelphia 7, Pennsylvania
* * *

Financial support and letters of encouragement for the radio work are being received at B.S.A. headquarters. Here are a few quotations:

"I am very glad to learn that more programs are being broadcast by Sabbathkeepers. There is great need for this truth to go out speedily as we know time is getting short. I will endeavor to help from time to time. . . ."

—Ethel Odekirk,
519 Schwartz Street
Plymouth, Wisconsin
* * *

"I cannot promise any special amount to send, but will try and send whatever I can. I believe the Sabbath should be broadcast as often as possible . . ."

—Flora R. Mason,
2715 S. Dakota Avenue N.E.,
Washington 18, D.C.

A Chat With the Editor

"Malted Postum and Religion"

Before we begin this story proper, we should explain a few points. First, we like malted milk drink and Darlene, our wife, likes Postum. Second, we are somewhat absent minded. And third, we have just had a new baby at our house, and so have been trying to help Darlene with some of the housework.

Now we're ready for the story.

Earlier today we attempted helping with part of the dinner—three cups of malted milk for the boys and us, and a cup of Postum for Darlene. First, the powdered malted milk was measured in the three cups, then, wiping the spoon with a paper towel, we proceeded putting a little sugar into the cup that was to contain the Postum.

It was with a bit of pride that we followed this efficient, "assem-

"How many people know of the true Sabbath or of the Sabbath question because of us? Perhaps a great many—for the radio ministry can reach a great deal further and can help proclaim the Sabbath and the gospel to many parts of the United States and of the world. . . . Therefore I am pledging my support to this radio message by my enclosed contribution. . . . May our Heavenly Father add His blessing to this recorded message."

—Harvey J. MacDowell,
3620 Corlies Ave.
Neptune, New Jersey

bly line" technique of preparing the drinks.

Then came a rounded spoonful of Postum in the—oops!—one of the cups containing the malted milk powder!

What the rest of the family saw funny in this blunder we do not know; we failed to see a bit of humor in it. Carefully we tried to separate the Postum from the malted milk, but this resulted in mixing the two more thoroughly.

When we voiced the opinion that it was a shame to waste it, the family agreed, and suggested that "Daddy" should be given the honor of drinking this strange mixture.

It was far from being the best tasting drink we had ever tried; if you're from Missouri and don't believe it, mix up some for yourself. However, do you suppose that we admitted to our family that our drink was not as good—or even better—than theirs?

And since then, we've been gleaming a religious lesson from this experience.

From time to time we meet those with "malted Postum religion"—a strange concoction of truth mixed with the impurities of men's traditions, such as Sunday observance.

And they claim that they like it, and that theirs is the best. In many cases we have no reason to doubt their sincerity, so are led to believe that they haven't tasted anything better in the way of religious truth. In other cases, (like we were about our mixture) they are hesitant to admit that they are wrong and somebody else is right. Call it pride, stubbornness, or what

THE CALL OF THE CROWD

(Continued from page 5)

the matter of which day we observe appears to be a "small" detail when contrasted with more important matters of salvation. Yes, but never forget that **obedience** in small things is NOT a small thing. This is brought out so clearly in the parable of Luke 19:12-27. In verse 17 we read, "And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities." The reward was for **faithfulness in little things**. In the story of Adam and Eve we have an example of disobedience in a simple test. The fact that it seemed to be such a little thing made it such a good test of obedience. Just so with the Sabbath — its seeming triviality makes it all the better a test of obedience. God grant that our love for Him may constrain us to be faithful in the test of obedience as to which day we observe.

you will; but, good or bad, you must admit it is a factor in winning others to the Sabbath Truth.

And there is where it becomes our duty to "witness a good profession." Sheer weight of argument and logical proof will bring no heart acceptance of the Sabbath if it is not backed up with the testimony of a life living up to all the truth we know in all lines of Christian living.

We must give day by day proof by our actions and words that indeed our belief "tastes better."

PLEASE NOTE: "Spotlight on the Sabbath" column, which is omitted from this issue, will return next month.

A man who reforms without Christ is still unsaved.

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

No enemy can come so near but that God is nearer.

The idea some seem to have of service is "serve us."

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

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

— ISAIAH 21:6 —

THE SABBATH SENTINEL

Vol. 13, No. 5 — May, 1962 — Issue No. 65 — Price 20c

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

— JOHN 14:6 —



"The word has gone out of my mouth in
righteousness, and shall not return" (Isaiah 45:23).

— SEE "SABBATH ON THE AIR." PAGE 6