

**"Go, set a watchman,
Let him declare what he seeth."**

— Isaiah 21:6 —

THE SABBATH

Sentinel

MAY, 1970

ASSEMBLIES OF YAH ● ASSEMBLY OF YAHVAH ● ASSEMBLY
OF YAHWEH, INC. ● ASSOCIATION OF SEVENTH-DAY PENTE-
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MO.) ● GENERAL CONFERENCE OF THE CHURCH OF GOD (SEV-
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CHURCH OF GOD—PRIMITIVE APOSTOLIC ORGANIZATION ● INDIA
COUNCIL OF THE SEVENTH DAY CHURCHES OF GOD ● INDEPEND-
ENT SABBATHKEEPERS

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THE SABBATH

Sentinel

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

Annual membership dues: Regular or subscribing members, \$3.00; family membership, \$5.00 (individual certificates issued but only one set of records maintained and only one copy of the Sentinel and other mailings sent); contributing members, \$5.00-\$9.99; supporting members, \$10.00-\$24.99; sustaining members, \$25.00-\$99.99; life members, \$100.00 or more during any one year.



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I enclose

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Fences should be torn down . . .

“We Be Brethren”

EDGAR LIPPINCOTT

Editor's Note: This is an adaptation of one of the sermons given at the general meetings of the Bible Sabbath Association, held in Fairview, Okla, March 5, 6, and 7. The talk was given by Director Edgar Lippincott at the Sabbath afternoon meeting.

ONE of the most confusing things to those who have a desire to live a Christian life is that there are so many denominations in the world, all teaching that one must belong to their particular church in order to be saved. Is that what the Word of God teaches?

Many will answer “Yes,” and point us to Christ’s prayer in John 17:21, 22: “That they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one.”

Does Christ here say that any earthly church is the one to which ALL must belong? Notice closely, “That they also may be one in US.” WHY? “That the world may believe thou hast sent me.” Then is it any wonder that the majority of the people of the world do not accept Christ as their personal Saviour? What proof do those who say they are Christians have to show those of the world that there is a reality in living a Christian life, when each group says that one must follow its teaching to be saved?

What brings people together, into oneness with the Father and Christ?

Notice verse 19: “For their sakes I sanctify myself, that they also might be sanctified.” How? Through church doctrine or creed? No. “That they also might be sanctified through the TRUTH.”

Yes, each church denomination says it has the truth. But how many really are doing all that God in His Word has asked? God’s Word is Truth, Jesus says in verse 17. Jesus doesn’t mean here that one can just pick out some certain part of God’s Word and pretend to live it, and leave out what one does not want to observe. ALL who are really sincerely striving to live as the Word teaches will be one as Christ and the Father are one.

Now turn to Genesis 13:8. We read, “Abraham said unto Lot, let there be no strife, I pray thee, between me and thee and between my herdsmen, and thy herdsmen; for we be brethren.” Abraham and Lot were members of God’s family. There were Canaanites and Perizzites looking on. Abraham wanted them to know that he and Lot were brethren. This is the same thought Jesus presents in His prayer. “That the world may believe that thou hast sent me.”

Notice what John has to say: “If we walk in the light as he is in the

light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7). "He that saith he is in the light, and hateth his brother is in darkness even until now" (1 John 2:9). What is this light? "Thy word is a lamp unto my feet, and a light unto my path," says David in Psalm 119:105.

But I can almost hear someone say, "I do not hate my brother." You cannot have much love for him and condemn him for not belonging to your particular church, believing everything just as you see it, I know of some who even assume the attitude that they would rather not see anyone accept Christ as his personal Saviour, if it is not by a minister of their own denomination. Is this the teaching of the Word of God?

On one occasion the Apostle John said to Christ, "Master, we saw one casting out devils in Thy name, and he followeth not us." No doubt John thought this quite a sin for one to cast out devils and not be in their own group. But what did Jesus say? "Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part" (Mark 9:38, 39. See Num. 11:27-29 also).

This reminds us of another of Christ's teachings concerning judgment found in Matthew 7:5: "Thou hypocrite, first cast out the beam out of thine own eye; and thou shalt see clearly to cast out the mote out of thy brother's eye."

Yes, I do believe in organization, or cooperation. It is necessary in carrying the gospel. But building a large denomination should not be our fore-

most thought. Rather it should be salvation of lost souls.

Jesus gave His followers a model prayer as a pattern for their prayers. He said, "After this manner therefore pray ye." First, let us notice that the first three requests are things which concern the honor of God—the hallowing of His name, the coming of His Kingdom, the doing of His will. We are halfway to the end before there is anything about ourselves and our personal wants. We are thus taught the importance of unselfishness in prayer. Self and temporal things are last. There can be no truly successful praying that is selfish. True prayer requires more unselfishness than almost anything else.

This is particularly emphasized in the very first word of the model prayer. "Our." This means that we should never come to God alone but always in fellowship with all other members of God's family, or church. It is not "My Father" but "Our Father." The word "our" takes in the whole family. But how many of us feel that way when we come to prayer? When we say "Our Father" many of us mentally exclude large numbers of people who really are God's children. Usually we think of only those who belong to our particular clique.

We naturally want to take our own family, our friends who are congenial, or those who have our particular viewpoint of the scriptures. But if we really pray after the manner Christ taught us to pray and say "Our Father," all lines of exclusion are swept away; every fence is torn down and all the family of God are included.

When we really pray "after this
(Continued on page 19)

Errors in the claim that Saturday was not the Sabbath of Israel for centuries, even after the resurrection of Jesus.

**Was
the
Weekly
Sabbath
on
Fixed
Days ?**

FRANK WALKER

SAMUEL W. Gamble in his book, *Sunday, the True Sabbath of God*, states that "Saturday never was a Jewish Sabbath for over a year at any one time until after the destruction of Jerusalem under Titus" (p. 23). He further states that the Roman week from before the birth of Christ to near the close of the fourth century A.D. was EIGHT DAYS long and "Hence their sabbaths changed forty-five times a year."

Next, we will look into a later book, *The Christian Sabbath*, by D. Shelby Corlett. This man advocates the same doctrine that Mr. Gamble did, that Israel's Sabbath days were FIXED each year to come on the 15th of Abib or Nisan. On pages 17, 18, he quotes from the Jewish Encyclopedia, "The modern Jewish calendar is adapted to the Greek computation exclusively. . . . The modern Jewish calendar seems to have been inaugurated in 363 A.D. and Rabbi Hillel appears to have introduced some innovations." Then on page 18, the author explains, "The present Jewish calendar differs from the original calendar at least in the fact that the Sabbath now has a fixed day in the week (Saturday) and needs not to be adjusted to a fixed date in the year. It is worthy to note that this observance of Saturday as Sabbath by the Jews dates no farther back than the fourth century after Christ. So Saturday is no nearer the original Jewish memorial weekly Sabbath date than Sunday or any other

day of the week would be." Another author, following Mr. Gamble's line of thought, gave us this same information about Rabbi Hillel, quoting from *The Universal Jewish Encyclopedia*, and he too, gave his deductions that the Jewish calendar then adopted a regular weekly sabbath, Saturday.

ANSWER: Israel did not keep a weekly Sabbath that had to be fixed each year to come on the 15th of Abib, or Nisan. The Sabbath that God commanded to Israel was the original creation Sabbath. All these writers AGREE that in Exodus 20: 8-11, God did command the keeping of the ORIGINAL Creation Sabbath day. They also agree that Israel was keeping Saturday until God through Moses changed it to a fixed Sabbath to coincide with the first annual feast day Sabbath, on the 15th day of their first month. Gamble contends that Saturday was NOT the original Sabbath. However, the fact that Israel was keeping Saturday as Sabbath when they reached Mt. Sinai is PROOF that Saturday WAS and IS the creation Sabbath and needed no change (Read Exodus 16). This is BEFORE Israel reached Mt. Sinai. Here is where they STARTED keeping Saturday, the true Sabbath, under the direction of God and no manna was rained on the Sabbath for 40 years or until they entered the promised land. This bit of Bible history takes us 40 years this side the law given at Mt. Sinai. More could be said, but that is enough now on that point.

Next I want to show you that the Creation Sabbath was NOT a fixed date that had to coincide with the first day of the Feast of Unleavened Bread or the 15th of their first month each year, and after

that we shall look at the history and note the harmony.

Will the reader note that Mr. Gamble and his followers insist that this fixed calendar was the calendar of the Jews until AFTER the destruction of Jerusalem and some take us up to the last half of the FOURTH Century A.D.? Mr. Gamble makes much of this point and challenges the Sabbathkeepers (whom he called Saturdarians) for proof that Jesus kept Saturday as the weekly Sabbath for ONE whole year, "between His baptism and His crucifixion" (p. 108). He claims that the "weekly Sabbaths of the Jews were on the same fixed dates every year, and that they fell on every day of one week in succession as the years passed" (p. 109). IS THIS CLAIM TRUE?

NO, it is NOT TRUE! Let the New Testament Scriptures PROVE it. Turn to Acts 20:1-16. Read it carefully. In verse 7, we have the day of the week, the first day of the week, the disciples came together to break bread. This was a Sunday meeting, and our opponents agree. Now let us find out how many days this was from the Feast of Unleavened bread. Read verse 6. Paul sailed away from Philippi "after the days of unleavened bread." They arrived at Troas "in five days; where we abode seven days." This makes 12 days since the feast of unleavened bread. That feast was a seven-day feast (Lev. 23:5-8). It began with the FIFTEENTH day of the FIRST month. This day was to be kept as a sabbath each year and, according to Mr. Gamble and his followers, that 15th day annual sabbath was also a weekly sabbath each year. And,

(Continued on page 15)

Remarks of Rev. Leon M. Maltby at the public hearing
on pending Sunday legislation on March 12, 1958.

Blue Laws Are Religious Legislation

Members of the Committee on Institutions,
Public Health and Welfare and friends:

JUST a word of identification. I am the editor of a national religious weekly, *The Sabbath Recorder*, published at our publishing house at Plainfield, N. J., the headquarters of the Seventh Day Baptist denomination. I believe that the eyes of the nation are on New Jersey to see whether or not this state deals fairly with the question of Sunday legislation. I hope to be able to report to our nation-wide constituency that this committee has reported unfavorably and ill-advised pending religious legislation.

Assembly bills 22, 152, and 215, acts concerning the observance of Sunday, have been introduced and supported, I believe, by well meaning citizens of this state. The fact that they have been referred to the Committee on Institutions, Public Health and Welfare would seem to indicate that the proposed legislation is for the welfare of all. However, this is religious legislation as is indicated by the titles of the bills and by the wording within the body of each act.

Looking at these acts from the point of view of some of the oldest denominations in this state. I am distressed that legislators in this en-

lightened day are considering characterizing and punishing as disorderly persons highly respected citizens who conscientiously observe another than Sunday as their Sabbath. I do not come here to plead the cause of a small denomination or of some of the 200 to 250-year-old churches whose members in the past have been permitted free exercise of their religion on the Sabbath and an opportunity to earn their living on the other six days according to the commandment of God. I would contend for the principle that the agnostic, the Moslem, or the member of the other non-Christian religion should not be forced by law into the "proper observance" of a day contrary to his religion.

I would like, however, to point out that if Sunday observance laws drawn up in the primitive days of our history were unworkable and manifestly unjust, they are bound to be more unjust and less workable in the complicated and industrialized society in which we find ourselves.

A majority of the people of our state have some sort of church connection. Church attendance and interest in religion are becoming popular again. For this I am sure we are

all thankful. This has come about in spite of our industrialization which involves employment of labor on a seven-day-a-week schedule. We can and we have enacted laws which guarantee the laboring man rest on one or more days per week. We cannot demand as our forefathers tried to do, that the day off from labor and business must always be Sunday. Life is too complicated for that and any legislation which specifies Sunday as the day to be observed is unrealistic as well as contrary to the rights guaranteed by our constitution. We just cannot dismiss the countless thousands who must be alert on Sunday to serve or to protect society.

I realize that the two acts under consideration in this statement deal with the sale of merchandise rather than the employment of labor. Labor would seem not to be concerned so long as other labor laws are not infringed. However, Assembly bill number 215 is an amendment to and a supplement of chapter 171 of Title 2A of the New Jersey Statutes. In effect, with some minor exemptions, it takes the existing statute entitled "Observance of Sabbath Days" and adds penalties for the purpose of making it enforceable. Whether you realize it or not, that law forbids work on Sunday just as much as it forbids the selling of merchandise on that day. Are we ready to impose fines on every laboring man who works his shift on Sunday? I think not.

There is an interesting exemption granted in chapter 171 which appears to guarantee a certain amount of liberty to those not of the majority faith. It was doubtless included because of the prominence and respect in which Seventh Day Bap-

tists were held, although it applies also to other religious groups. Let me read it to you:

R.S. of N. J. 2A: 171-4 "If any person charged with having labored or worked on Sunday shall prove to the satisfaction of the court that he uniformly keeps the seventh day of the week as the Sabbath, habitually abstains on that day from following his usual occupation or business and from all recreation, and devotes the day to the exercise of religious worship, and if the work or labor for which such person is informed against was done and performed in his dwelling house or workshop or on his premises, and has not disturbed other persons in the observance of the first day of the week as the Sabbath, then the defendant shall be discharged. This section shall not be construed to allow any such person to openly expose to sale on Sunday any goods, wares, merchandise or other article or thing in the line of his business or occupation. (Source: Rev. 1887, p. 1234).

It can readily be seen that this exemption is definitely religious because it establishes in detail the manner of observance of the seventh day of the week (Saturday) which is required to keep one free from prosecution for working quietly on his own farm on Sunday. He must abstain from all recreation and devote the day to the exercise of religious worship. By implication Sunday observance must be of the same kind, else the law would be inequitable. This exemption definitely states that not

(Continued on page 17)

Permissiveness

MURRAY JOHNSON

ARNOLD Toybee, historian, once wrote: "The civilization where permissiveness becomes general is in its first stage of decay." We realize, sadly, that our country is saturated with permissiveness. It is that spirit which proclaims: "Anything goes. Dress as you please, act as you please, bathe when and if you please. But do your 'thing,' regardless of consequences."

Permissiveness has its rise in homes where parents have been unable to establish their authority. As life in America becomes increasingly urbanized, family life has less and less significance. Often, all members of the family can never be home at the same time. Loss of home life produces loss of authority. Loss of authority produces increasing permissiveness. Courts seem more concerned about the rights of a criminal than the right of his victim. Children, who are deprived of authority at home resent its presence in society.

Disrespect for the experience and judgment of the previous generation causes the present generation to chafe at restraint and opposition, while they rebel at punishment, with anger and violence. Such persons disguise their feelings by championing the cause of some group they deem "oppressed." Then, they use this "cause" as a battering ram to secure attention for themselves. Consider the number of college buildings burned to the ground as an "avowed pro-

test" to the Viet Nam war!

Whenever law is thrown out the window, lawlessness and chaos burst down the front door. The Roman Empire was great because its citizens respected and obeyed Roman law. The Jewish people, despite centuries of bitter persecution, have preserved their religious and separate entity because each succeeding generation learned the Ten Commandments, with their stentorian "Thou Shalts" and, "Thou Shalt Nots."

The plague of permissiveness seems to be lifting, somewhat. At least, a few of its devotees are wanting another way. It could well be that today's protesters and rioters are wanting something different. Some of them are really asking for authority and guidance. Without them, they are engulfed in meaninglessness and boredom—"a negation worse than death."

One such protester has recently written: "Our words, like dogs howling to the stars, actually ask someone to take control and tell us what to do." Have you heard of the legendary pupil, at one of the progressive schools, who moaned, one morning: "Do we really, today, have to do what we like to do?"

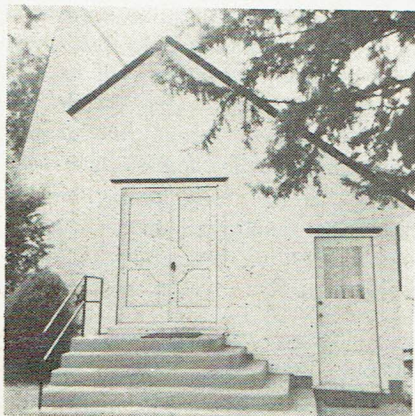
—*The Farm News*

Listen to "Echoes from Eden:"
KLYR, 1350 kc., 9 a.m., M.-F.;
KASA, 1540 kc. 12:15 p.m., M.-F.

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RIGHT, *Secretary-Treasurer Lawrence Burrell, highest ranking officer in attendance, presided at the general assembly meeting of the Bible Sabbath Association, held March 5, 6, and 7.*



LEFT, *Meetings were held in the Church of God (Seventh Day) in Fairview, Okla.*

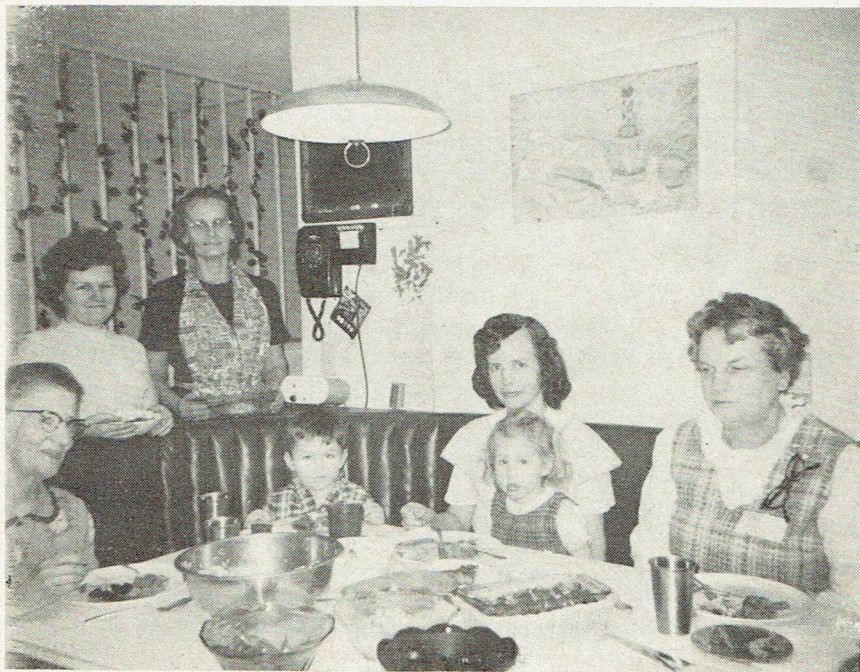
LEFT, some of the members who attended the general meeting. Standing, from left to right: Frank Walker, Eugene Lippincott, Harry Miller, Tom Scullin, Edgar Lippincott, Randall Walton, Lawrence Scullin and Elizabeth Roley. Kneeling: Tom Scullin, Allen Babcock, Wallace Greene, and James Roley.



ABOVE, among speakers at evening meetings were Bishop and Evangelist Roley.

PICTURES, EXCEPT FOR CHURCH, BY WALLACE GREENE.

BELOW, delegates were served meals by various hosts. Ladies and children enjoying a meal were, left to right, Mrs. Edgar (Ruth) Lippincott; Mrs. Bryan (Mary Sue) Burrell, hostess; Lottie Burrell; Paul Burrell, son of Bryan and Mary Sue Burrell; Merna Babcock and daughter Teresa; and Mrs. Wallace Greene.



After attending the meetings at Fairview,...

Here's What They Said

The Bible Sabbath Association is one organization that should be sponsored by all Sabbath-observing denominations, as its main purpose is the promulgation of God's holy Sabbath day. It was good to have a part in the work, and I also enjoyed the wonderful fellowship that prevailed at Fairview. May God's people in all Sabbath-keeping bodies get behind this noble work. It has been a pleasure to have the brethren of the Bible Sabbath Association at our church. . . .

ELDER EARL G. HARRINGTON, *pastor of host church*

An inspiration such as we rarely experience was gained at the Bible Sabbath Association meetings. . . .

DR. ALLEN E. BABCOCK, *director, Arkansas*

I personally enjoyed every minute of the Bible Sabbath Association meetings that I attended. The fellowship and the feeling of the closeness of the Lord were really wonderful.

MRS. ALLEN E. (MERNA) BABCOCK, *Arkansas*

... I decided to come and ... see for myself what the association is like. I have enjoyed myself and most heartily agree with its principles. ... As for hospitality, it was the best.

KARL W. HOLM, *Iowa*

The meetings were very pleasant, and we thank Yahweh for the great fellowship we had with each other, typifying the gathering of the ransomed.

EVANGELIST MRS. JAMES (EMMA E.) ROLEY, *Ohio*

We count it a privilege to have attended the Bible Sabbath Association meetings. What a joy to meet old acquaintances and make new friendships. May we meet again—if not in this life, in the Kingdom.

ELDER EDGAR (*director*) and RUTH LIPPINCOTT

The meetings were most enjoyable. They displayed a spirit of brotherly love and reminded me of the future gathering of all saints.

BISHOP JAMES ROLEY, *Ohio*

I came 700 miles to get a spiritual feast and to meet new people, as well as old friends. Many inspiring talks were given, and when I found out the purpose of the association, I took out a membership.

BRANT JENKINS, *new member, Iowa*

Thank God for another great blessing, for the privilege of attending the Bible Sabbath Association meetings. . . . They will long be remembered by us.

MR. AND MRS. WILLARD A. STUCKER, *Oklahoma*

I feel that the Bible Sabbath Association meetings at Fairview, Okla., were indeed a great blessing to all who attended. The spirit of unity and Christian fellowship prevailed as we discussed plans for a greater united outreach. . . that we feel was according to the divine will of God. . . . Love prevailed among all present, although they came from several church organizations. I do feel this meeting was a great step for progress to the glory of God.

FRANK M. WALKER, *speaker, "Echoes from Eden"*

WAS THE WEEKLY SABBATH ON FIXED DAYS?

(Continued from page 6)

according to them, Acts 20 must agree, but IT DOES NOT. Twelve days from the end of that seven-day feast brings us to Sunday, the first day of the week. Count back to the 19th day and you have the FIRST DAY of that Feast, or the 15th day of Abib, or Nisan. But it DID NOT come on Saturday, the seventh day of the week. In that year it was Tuesday, the third day of the week. Pentecost in that year would come on Wednesday or perchance on Thursday, depending upon how you count, but not on Sunday. Mr. Gamble and these followers agree that the Bible count of the 50 days must start with or from the morrow after that 15th day sabbath, or the 16th day (Lev. 23:10-15). So in New Testament times the Jews did not count from the morrow after the weekly sabbath, but from the morrow after that annual sabbath, which in Acts 20:1-16 came on Tuesday. This completely refutes all those claims for a fixed seventh-day sabbath. Those annual sabbaths floated through the week, but God's seventh-day Sabbath DID NOT, and was not fixed to coincide with them.

Historical Facts Agree With the Bible

We have shown that Israel DID NOT have a calendar in which their seventh-day Sabbath was fixed to coincide with the 15th of the first month each year. Now let us get the historical facts about the calendar adjustment by Rabbi Hillel in A.D. 359-363 A.D.

From The *Universal Jewish Encyclopedia* Art. "Calendar, History of": "After Christianity became dominant in the Roman Empire, . . . the Christian rulers forbade the Jewish religious leaders to proclaim leap years or to communicate with the Jews outside the Empire . . . it was determined to abandon the method of official proclamation of months and years and to fix the calendar in permanent form. The patriarch Hillel in 359 A.D. decided to publish the rules for the calculation of the calendar, so that all Jews everywhere might be able to determine for themselves, and to observe the festivals."

Please note that this had to do with months, festivals and years, but not one word said about the Sabbath, or week. A false theory led our opponents to a false deduction that is not found in this historical account at all. From this same encyclopedia we gleaned the following facts: About 432 B.C. a Greek astronomer Meton had reformed the Greek calendar, on the basis of a 19-year cycle, consisting of 235 lunar months, adding a month seven times in the cycle. They adopted this system in their calendar before the birth of Christ. Now let me quote more from this same encyclopedia. "Up to the middle of the 4th Century C. E. the Palestine Patriarchate retained the prerogative of determining the calendar, and guarded the secrets of its calculation against attempts . . . of communities in Babylonia to have a voice in its determination."

Now in this encyclopedia, Art. "Hillel 11": We are told that this rabbi is chiefly known because of this reformation of the calendar which previous to this time had "al-

(Continued on page 17)

Echoes From Eden News

We have good news for you who want to see our ECHOES FROM EDEN radio ministry enlarged. At the Bible Sabbath Association business meetings in Fairview, Okla., March 5 and 6, plans were discussed for enlarging this radio and literature ministry. To help enlarge our radio coverage it was voted to transfer \$15,000 from the reserve funds to the radio fund. This is to be a backlog to our radio ministry over a two-year period and we plan to budget it with the regular radio funds that you send in so that we will not run in the red in this ministry again. With this backlog fund as an incentive and a great boost, we are proposing a plan to MATCH or to EXCEED the \$600 monthly thus made available in our regular monthly tithe and offerings.

It CAN be done IF ALL of you, dear friends, will PRAY with us that God will lay it on the hearts of 100 friends to give an average of \$3 to \$5 per month as God blesses, marked "Radio Fund." Do not rob the other funds, but let this be SPECIAL, and God will repay you.

To get this AVERAGE some will have to give more, because some will not be able to give more than \$1. Perhaps there are five who could give \$100 each month for the next 12 months. Maybe ten could give \$50 per month for the first year to help in a much larger outreach... maybe \$25,... or \$10,... or \$5,... or \$1 per month. Pray over it and let God have His way. Remember,

little is MUCH when GOD is in it.

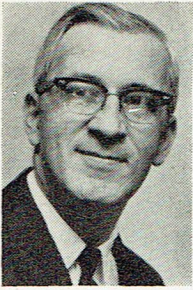
Perhaps God has blessed some aged brother or sister financially so that he or she would like to place a sizeable sum in this radio outreach to help us reach millions more with this undenominational ministry, teaching them the TRUTH about God's Holy Law, the Ten Commandments. Our money will mean nothing when Jesus comes. Only that which is invested in winning souls and in helping others will give us eternal reward. It is God who gives us power to get the material wealth.

What will YOU do about it? Write us today and LET US KNOW what you will try to send each month for this radio ministry. It is understandable that circumstances may change so you cannot continue the monthly donations. This is not a binding pledge, but is conditioned by your financial ability and your continued interest in this radio ministry. Will you become a co-worker with us in this radio ministry?

Write TODAY so we can plan the future radio programs according to what you friends are willing to put into it each month. We are on two stations now, but we hope to add several more with your faithful support.

Brethren, we make this appeal to you, not by reason of any possible benefit which might result for us personally but only that the Lord Jesus might be glorified and souls saved for His kingdom, which is most

(Continued on page 19)



A Note
from
the Editor

No Escape

WILMER McLean had seen enough of war. The first important battle of the Civil War had taken place on his land, so he decided to move from Manassas, Va., to a more quiet place far removed from the field of hostilities. He found the ideal spot—he thought—in another part of the state, and moved there.

Almost four years later after both the Union and Confederate armies had grown weary of fighting, the war came to an end. General Lee and his gallant army were forced, after a battle at Appomattox, Va. to surrender to U. S. Grant's overwhelming numbers. A house was commandeered in which the surrender papers could be signed; it was the home of Wilmer McLean.

Like McLean, many Christians are seeking to escape the battles of the war with Satan. But, unless they betray their Saviour, this is impossible. Every Christian who witnesses of his faith will find himself constantly on the field of battle with the forces of error.

Sabbathkeepers, especially, cannot escape. At least once a week they must demonstrate their faith to a disbelieving, sometimes hostile, world.

The struggle begins and will end in their hearts, and they cannot run away from this fact.

Because of this, there is a bond among Sabbathkeepers of different denominations which tends to draw them closer together. The Bible Sabbath Association helps to further this close fellowship. This fact was brought out in several of the sermons and talks given at the meetings held in Fairview, Okla., last March.

Knowing that others share his belief in the Sabbath helps one to remain true when temptations come which might draw him from obedience to the Fourth Commandment. Elijah, discouraged, was given new strength when the Lord revealed to him that there were "seven thousand in Israel, all the knees which have not bowed unto Baal" (1 Kings 19: 18). I was likewise encouraged to meet many in Fairview who, though they may not have agreed with me on minor points of doctrine, concurred with me in the belief that "the seventh day is the Sabbath."

The Psalmist could have well been describing the meetings of Bible Sabbath Association members when he exclaimed, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psa. 133: 1).

Eugene Lincoln

The Sabbath Handbook and Directory of Sabbath-Observing Denominations has been brought up-to-date. To receive a copy, send 50 cents to Bible Sabbath Association, Fairview, Oklahoma 73737.

THOSE WHO ATTENDED

Bible Sabbath Association members who attended the general assembly meetings on March 5 to 7 included the following, listed in order of their registering:

Dr. Allen and Merna Babcock and children Daniel and Teresa; Edgar and Ruth Lippincott; Karl W. Holm; Brant Jenkins; Mr. and Mrs. Bryan Burrell; Earl G. Harrington, pastor of the host church; Eugene Lincoln and son Michael; Bishop James Roley and Evangelist Emma E. Roley; Frank M. Walker; Harry R. Miller; J. D. Eck; Harold and Tom Scullin; Randall Walton; Lawrence and Lottie Burrell, who presided and served as secretary respectively; Mr. and Mrs. W. A. Stucker; and Mr. and Mrs. Wallace Greene.

WAS THE WEEKLY SABBATH ON FIXED DAYS?

(Continued from page 15)

ways been secretly calculated and proclaimed in Palestine, and then announced by messenger to the Jews in other countries." When the Roman Emperors forbade communion with those outside the Empire, it was Rabbi Hillel who took action by "revealing the rules by which the calendar was calculated." He took this step so that those outside Rome's dominion would KNOW and not "fail to observe the Jewish festivals" at the same time. Actually this was in substance the same calendar that the Jews had used since before the birth of Christ, but now it was put into definite written form for all Jews. It did NOT have anything to do with a change of the week or the Sab-

bath day, as it dealt with the year, the months, and the dates of the ANNUAL festivals and sabbaths in the festivals. Such a change, or adjustment, as was made in the years beginning during this 19-year cycle did not and does not today change the regular weekly cycle that God gave us at Creation.

BLUE LAWS ARE RELIGIOUS LEGISLATION

(Continued from page 8)

even the Sabbathkeeper may expose for sale any goods, wares or merchandise in the line of his business or occupation. Assembly bill No. 215 as now proposed only allows sale of farm products by the producer. The law as it now exists is antiquated and obsolete. The changes proposed do not remove the obsolete clauses and would make it obnoxious and unjust. Regulations of Sunday observance by state law can hardly avoid that charge.

Let me give an example from my experience in the borough of Shiloh in Cumberland County. That municipality is small. It serves a farming community. There is only one church in the borough—the 220-year-old Seventh Day Baptist Church. The farmers abstain from work on Saturday and work in their fields on Sunday. The merchants close their stores on Saturday and open them on Sunday. This they do by religious conviction. The mayor is a deacon in the church. It should be pointed out that all through the years the Seventh Day Baptist majority has not attempted to pass ordinances to prevent non Sabbathkeepers from working or from selling merchandise on the Sabbath.

When the merchants of that borough open their stores on Sunday to serve the people they are not disorderly persons even though there is something of a traffic problem on the highway. The enforcement of a state Sunday observance law would be regarded there as contrary to article 1, paragraphs 3 and 4, of the New Jersey Constitution and of the fundamental rights guaranteed by our Federal constitution. Can this committee or this legislature go back to the old blue laws as contemplated in Bill no. 215? I think not.

We have mentioned Bill no. 215 and the penalties it adds to the obsolete chapter 171 (observance of Sabbath Days) of Title 2A of the New Jersey Statutes which it amends and supplements. Let us turn to Assembly, No. 22 which also states in its heading that it supplements those identical provisions. The whereas clause at the beginning of this act states that the sale of merchandise is adversely affecting the proper observance of Sunday and is causing traffic congestion and an undue interference with the peace and quiet of Sunday. Is not that religious terminology? Is not that giving legal preference to one large group of denominations at the expense of another group of denominations? By failing to guarantee the same peace and quiet for Sabbath-keeping groups, is it not special legislation, subjecting one group to fines and imprisonment for disturbing the peace when engaged in their regular business but giving no consideration to the peace and quiet which might be desired by Jews and Sabbath-keeping Christians?

For our part, the Seventh Day Baptist denomination, which is far older than this state and nation, has long

been content to carry on its religious worship in the midst of noise and confusion and traffic congestion. We seek no special consideration, only a recognition of equal rights before the law and freedom from religious and economic persecution. We join with others in contesting any encroachment on the principle of the separation of church and state, which we believe is here involved.

Assembly bill 22 singles out certain items of merchandise which shall not be sold on Sunday and omits mention of other types. It omits any reference to alcoholic beverages. In all fairness, how can these particular items be more related to the proper observance of Sunday than those not mentioned? Why then are they specified? We may venture a guess that the list is considered by the sponsors of the bill to be large enough to cover the principal activities of the stores located along certain highways. Can the state take sides in local business competition and do it on the basis of a specified day of worship? It is unthinkable.

The act mentions traffic congestion as one of the reasons for prohibiting such selling. Is the curtailing of business the way we handle traffic congestion in this progressive state and in this enlightened day? No, we build more adequate highways and insist on ample parking space. We follow the location of business as it seeks to meet popular demand. Our city of Plainfield has numerous special sale days during the year which create traffic jams far exceeding the normal rush hours. Do we meet the problem by putting some of the concerns out of business or limiting their sales? No, neither do we make a religious issue of it.

Churches must hold their members by *persuasion*. Business thrives and public benefits by *competition*.

I hold no brief for the sales organization which operates every day in the week, nor for the manufacturer who does the same, nor for the laboring man who wants to collect overtime pay. They all ought to be equal before the law. I sympathize with all churches in their problem of keeping church attendance high. We need all the churches and more, too. I am a chaplain in the 78th Infantry Division and will be holding a service next Sunday at a multiple drill. But I will depend on persuasion to get the men to attend. It is the business of the church to attract individuals to the preaching of the Word. It is not the business of the state to coerce the people or to try to spell out the proper observance of any specific day of worship.

Do these bills really concern the health and welfare of all the people of the state? The five-day week does far more along that line and does not run the risk of being grossly unfair to minorities. This is religious legislation. Do we want to enact it without considering its implications? We may find that we have unknowingly voted away our cherished liberty of conscience. We may have allowed an entering wedge, the pressure of which will split wide our religious freedom.

ECHOES FROM EDEN NEWS

(Continued from page 14)

certainly VERY NEAR, even at the door.

We do thank you dear friends who have supported this work faithfully, and we especially thank the ones who

by their gifts made it possible for a time to have a larger outreach. It is our hope that this time we can extend our coverage a great deal and not have to cut down because of lack of finances.

Shall we hear from you soon? Send all radio funds to The Bible Sabbath Association, Fairview, Okla. 73737.

Yours in Christ,
Frank M. Walker

"WE BE BRETHREN"

(Continued from page 4)

manner" all denominational lines are obliterated. When we pray "after this manner" all who really love God and are keeping His commandments, however feeble, or new in the faith, all kneel beside us.

Friends, we cannot pray "after this manner" without, in heart and spirit, including all others in the family of God, regardless of whether they belong to our particular denomination.

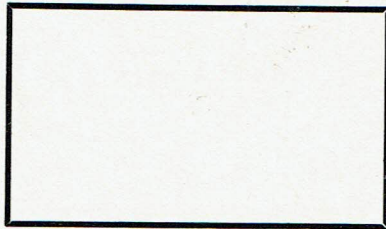
It would be a great deal easier for us to pray "My Father," wouldn't it? But let us remember that nothing selfish can enter the gate of prayer. All envies, jealousies, resentment, grudges and unforgiveness must be left outside.

So let us forget denominational prejudices, so that the world will know that "We be brethren," and there is that spirit of love and fellowship in Christ. When professed Christians reach this stage in their Christian experience, then we can reach those who need Christ as their personal Saviour.

May God help each of us to see our own need.

Try This Experiment

Hold this square in front of you, about three inches from your mouth and breathe onto the square.



If it turns green, see your doctor.

If it turns brown, see your dentist.

If it turns red, see your bank manager.

If it turns black, see your lawyer and make your will.

If it remains the same color, your health is good and there is no reason why you shouldn't be able to witness of your faith in the Saviour and His holy day.

How?

You say you need ideas. . . . Perhaps we can help you.

We invite you to become a member of this, the only worldwide organization promoting the Sabbath from a nondenominational standpoint.

Fill out the coupon on page 2 and send it to us with your membership contribution. We'll be glad to hear from you.

Bible Sabbath Association

Fairview, Oklahoma 73737