

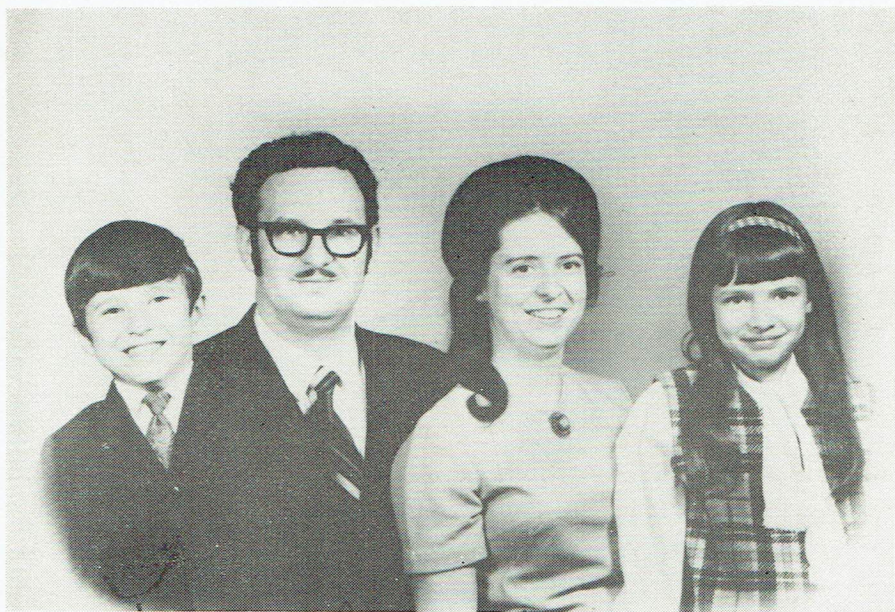
*"Go, set a watchman,
Let him declare what he seeth."
— Isaiah 21:6 —*

The Sabbath

DECEMBER 1971

Sentinel

NEW B.S.A. PRESIDENT AND FAMILY



The new president of the Bible Sabbath Association, Terril D. Littrell, his wife Chloe, and children, Donald and Terri Ann.

You'll Want to Read

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The Sabbath

Sentinel

EDITOR Eugene Lincoln
 ASSOCIATE EDITOR Terril D. Littrell
 EDITOR EMERITUS Ruby C. Babcock

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ASSOCIATION OFFICERS, 1970-71

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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 member contribution: Regular or subscribing members, \$5.00; family membership, \$8.00 (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

[] \$..... for membership and subscription to THE SABBATH SENTINEL.

[] \$2.00 for a 12-month subscription to THE SABBATH SENTINEL beginning with the month of

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Is Every Day Alike?

H. M. S. RICHARDS

TODAY some people consider every day alike. But there is clear and plain Scriptural evidence that Christ recognizes one specific day as especially belonging to God.

For instance we read in Revelation 1:10: "I was in the Spirit on the Lord's day."

This shows that the apostle John considered one day in a special sense to be the Lord's day. It was different from other days. It was "the Lord's day" when this heavenly vision came to him. Now what day is called the Lord's day? If you have your Bible open, turn to Mark 2:28: "Therefore the Son of man is Lord also of the Sabbath."

So it is clear that the Lord does have a day and that this day is called the Sabbath or rest day. But what day is the Sabbath? We find our answer in Genesis 2:1-3. When the heavens and the earth were finished, and on the seventh day God ended His work, He rested on the seventh day and blessed it and sanctified it. This is the story of the making of the Sabbath.

Notice in reading this whole passage that three times in the divine record of the origin of the Sabbath the word "made" appears:

(1) "On the seventh day God ended his work which he had *made*."

(2) "He rested on the seventh day from all his work which he had *made*."

(3) "God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and *made*" (Genesis 2: 2, 3).

Three times the word "made" is used. This is the record of the making of the Sabbath, and it is to our Lord Jesus Christ that this refers. Not only was the Sabbath made for man, as He said (Mark 2:28), but it was made by the Son of man—Jesus Christ. Christ was the active agent in creation with the Father. This is made clear by three texts.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made" (John 1:1-3).

How many things? "All things." That includes the Sabbath, for we have just read that the Sabbath was made, and "without him was not any thing made that was made." So Christ, the Son of God, was with God the Father in the making of the Sabbath.

Turn next to Colossians 1:14, 16. Speaking of our Saviour the apostle says: "In whom we have redemption through his blood, even the forgiveness of sins [this identifies Jesus, who is our Saviour]: Who is the image of the invisible God [and so He as], the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, . . . all things were created by him, and for him."

To settle in our minds once and for all the great truth that the Son of God was the active agent in creation, we turn now to the inspired words of Hebrews 1:1, 2: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son [that is, Jesus], whom he hath appointed heir of all things, by whom also he made the worlds."

That is clear, isn't it? By the way, the Son is actually called God; God the Father calls Him God. He had a right to that name, because His Father was God. We read this in Hebrews 1:8: "Unto the Son he saith, Thy throne, O God, is for ever and ever."

Then, as we noted a little while ago, God placed the Fourth Commandment right in the middle of the Ten Commandments, and in it we are told that the seventh day is the Sabbath of the Lord and we are to keep it holy; and the reason given is that ". . . in six days the Lord *made* heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it" (Ex. 20:11).

This refers us back to creation

itself. This commandment cannot apply to some certain race or people and not to others. It applies to all mankind, for Adam was a representative of the whole human race, and the Sabbath was originally made and given to him.

When Jesus was here on earth, the true nature of the Sabbath had been perverted by human interference. Many merely human laws and regulations had been made in regard to it. These Jesus swept away and drew man's attention to the true reason for the Sabbath. He told them it was made *for man*, for *man's good*. He performed many of His miracles on that holy day. In some cases the miracles were considered Sabbath breaking. But the Saviour made the Sabbath a day for healing the sick and doing good, a day in which He went into the synagogue and took part in the services, preaching from the Word of God (Luke 4:14-16). This was His custom, we are told. Some of the miracles which the Saviour performed on the Sabbath are described in Luke 4:30-39.

In Capernaum Jesus taught on the Sabbath (verses 33-35). After the service He went into the home of the Apostle Peter and healed Peter's wife's mother who had been taken by a great fever.

Jesus showed clearly that there are certain acts that may be performed in harmony with God's plan for the Sabbath. "The necessities of life must be attended to, the sick must be cared for, the wants of the needy must be supplied. He will not be held guiltless who neglects to relieve suffering on the Sabbath. God's holy rest day was made for man, and acts of mercy

(Continued on page 17)

It has always been a problem—

Legalism

W. A. BOND

SABBATH observers and promoters are often accused of legalism. Seldom will anyone admit that he is a legalist, for it is usually considered to be an uncomplimentary title. Well, I will admit that I am a legalist—by some definitions of the word. But by other definitions, I am not a legalist. So, before pleading “guilty” or “not guilty,” we should first agree on the meaning of the term, “legalist.”

If “legalist” means ONE WHO BELIEVES IN OBEDIENCE TO GOD’S LAW, then I am a legalist. But I find myself in good company—with all the obedient heroes of faith of all times, along with Jesus (John 14:31 and 15:10), Paul (Eph. 5:6), and Peter (Acts 5:29)). By this definition would you be called a legalist? Do you believe in obedience to God’s law?

Actually, the term “legalist” or “legalism” is used with some other meaning, often not too well defined in the mind of the user. Let us consider some other possible definitions:

1. Trusting in our own works (such as obedience to God’s law) as a basis in any way for salvation.

2. Emphasizing the letter of the law more than the spirit of the law.

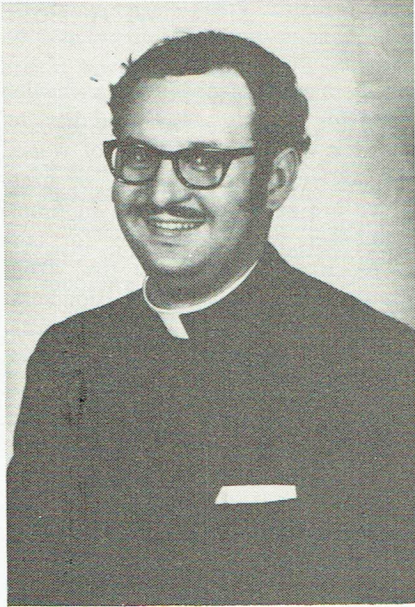
Under definition 1, we find many who feel that their goodness is somehow a basis for their acceptance before God, for salvation. Their error is not in obedience, but in trust-

ing their work of obedience as having merit for salvation. But God has declared it is a free gift, “not of works, lest any man should boast” or brag. If we are saved by works, in God’s sight, then we are working for ourselves. If our works are the “fruit, not the root” of salvation, done out of love for the free gift of eternal life, then only are we working *for God*. One who fails to trust Christ alone for salvation is denying the grace of God. Also, one who fails to live an obedient life is denying the grace of God that is “teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world” (Titus 2:12).

Some say the solution to this sort of legalism is to do away with the law. This is not Scriptural. Jesus attacked legalism, but declared emphatically that He did not come to do away with the law. Doing away with the law is also not logical, for by such logic we should do away with all obedience and all good works, just because some legalists TRUST in these things instead of trusting in Christ alone. Such a logic would burn down a house to get rid of termites, and chop off the head to get rid of dandruff.

Under definition 2, given above, we are all in danger of legalism. The
(Continued on page 18)

New B.S.A. President



TERRIL D. LITRELL
New B. S. A. President

Pastor Terril D. Littrell has been elected to the office of president of the Bible Sabbath Association.

Mr. Littrell has consistently through the years displayed a great zeal for the work of the Association. He has been actively interested in the Bible Sabbath Association since becoming a Sabbatarian in 1961, and has served as assistant to the editor of *THE SABBATH SENTINEL* since January 1, 1967.

Mr. Littrell ministered to two congregations in Kentucky before moving to Missouri in 1965. He has been minister of the El Dorado Springs,

Mo., Church of God (Seventh Day) for the past six years. He has preached in pulpits in 40 states of the U.S.A. and has done mission work in Mexico. For over ten years he has done evangelistic work, and he says he loves this type of ministry better than any.

He received his theological training from Midwest Bible College, Stanberry, Mo., and Ozark Bible College, Joplin, Mo. He holds a B.S. degree from Evangel College, Springfield, Mo., and is presently working on his master's degree in education.

Mr. Littrell plans to continue his education until he has received his doctorate degree and hopes to receive a professorship in a college or university. At present he teaches American history in the Nevada, Mo., public school system, where he has been employed full time for the past two years.

Pastor Littrell is active in ecumenical fellowships, including the Full Gospel Business Men's Fellowship International, an interdenominational movement which advocates the charismatic renewal. He has been presented as guest speaker at FGBMFI meetings and receives invitations quite often to speak in churches of various denominations concerning his experience in the Holy Spirit and what he calls the "restoration message"—a return to "the faith once delivered to the saints," which includes keeping all the Ten Commandments.

He will assume his new duties with the association on January 1, 1972.



KEEPING POSTED

Liberty Association Congratulates Governor

The Religious Liberty Association of Washington, D. C., has commended Governor Milton J. Shapp of Pennsylvania on his stand on personal choice of a day of worship.

Governor Shapp has stated that he would approve legislation ending the state's blue laws, which ban business activity on Sunday except as "essential service" firms. He expressed himself as favoring a six-day week for business, with each establishment determining which day to close for religious observance.

Marvin E. Loewan, director of Religious Liberty Association, called the governor's comments a "forthright stand for the American principle of religious freedom. It is fitting that this corrective move should be made in the Keystone State where American liberty was first proclaimed," he said.

Loewan called Sunday blue laws "an unwarranted interference with the personal freedom of the citizens. Such laws seek to legislate social and economic behavior that should be shaped by the free choices of the people themselves," he said. He also pointed out that "such laws have the effect of discriminating against citizens who observe a day other than Sunday as their Sabbath."

Mobile, Ala., Newspaper Tells of Sabbath Preacher

Sylvia Hart, reporter of the Mobile, Ala., *Press Register*, recently wrote the following feature story about Mrs. Erma Jones:

"Mrs. Erma Jones, pastor of a Mobile church, says one reason women become ministers is that 'today's high prices cause men to have to work at other jobs to eat.'

"Mrs. Jones has been pastor of Sunset Hills Evangelistic Center... since last December. This, she explained, is an independent church.

"A native of Muskegon, Mich., Mrs. Jones observed that the North has more women ministers than does the South. In the North especially, she said, men have to turn to other occupations.

"In the South we've found that more churches fully support their pastors, so there are not as many women,' she continued.

"She noted further that 'because men's minds have to be on money, it seems that twice as many women as men are teaching Sunday School. There are needs, and somebody has to fill them.'

"The daughter of a Pentecostal bishop, Mrs. Jones explained, 'I received most of my training from my father in our home.' In addition, she

took courses at Northwestern University in Evanston, Ill.

"Oftentimes the portly pastor and members of her family sing at services. They call themselves the Zion Echoes.

"In the group are her husband Raymond, who works as a machine operator in Whistler, and two of her daughters LaVonne, age nine, and Mrs. Cheri Rae Beatty, who resides in Mobile.

"Mrs. Jones' son-in-law, Henry Beatty, is assistant pastor at the evangelistic center.

"Do her husband and son-in-law resent her filling the role of pastor?

"No, my husband is happy with his role—we've been happily married for 27 years. My son-in-law has so many duties, he doesn't have time to be resentful."

"Persons who attend services at the Evangelistic Center observe Saturday as the Sabbath. 'This is the original Sabbath,' said Mrs. Jones.

"Frequently at Saturday's 7:30 p.m. service, speakers—black and white—from various denominations are guests.

"We feel," declared the evangelist, "that the whole wide world is God's church. Our purpose is to bind the true believers by fellowshiping with them."

Street Preaching Questioned

A group of attorneys is studying the legal and constitutional aspects of an ordinance to curtail street preaching in Winston-Salem, N. C. Preachers congregating daily on the city's Trade Street Mall have been drawing large crowds, but prompting complaints from merchants as well. The

American Civil Liberties Union says the present ordinance against the preachers will not withstand a court test.

Inner-City Residents Can Afford to Go to Church

Inner-city people can't afford to rent campers or go to night clubs so they go to church, says Rev. Walter Battle of Minneapolis, Minn., pastor of the Gospel Temple House of Refuge. Battle warns churches not to be critical of a person's dress when he comes to church. He also points out that most people who have been away from church for a long time don't know the difference between denominations and all churches should welcome anybody. Noting the upswing in religious interests is chiefly among youth, Battle feels the young generation will be "God-fearing" and "peace-loving" if the churches respond to their needs.

Aussie Radio Greeted Fort Wayne Students

Students of the Fort Wayne, Ind., Seventh-day Adventist church school were greeted by shortwave radio from Australia on the 7:45 a.m. "North American Mailbag" program from Melbourne on Sunday, Nov. 14.

Keith Glover, who conducts the program, extended the greeting. One of the teachers of the school recently wrote to Glover, asking him to give samples of Australian dialect and expressions to be used in English classes.

The reply, which was broadcast on 11.71 and 9.58 mHz, was recorded and played to the classes during the following week.

A Clear Case of Heresy

WE hadn't had a clear-cut case for some time. That was why I was so delighted when reports began filtering down from the north. Heresy was my specialty. And unless one keeps at it, the old touch begins to go.

So I investigated this one myself. We had to go up-country to a small fishing village where our suspect was operating.

Luck was with us, and soon after we arrived there was a meeting at his place. We were there. Notebooks out. I bet he was pleased when he saw this. Devout followers recording his every word. If only he knew!

Trouble was, I think he did know. I had the uneasy feeling that he knew exactly who we were and why we were there. In fact, I think he made that outrageous statement for our benefit. But I'm getting ahead of the story.

It all began when this crippled guy appeared on the scene. The crowd liked this. They hadn't really come for the sermon our suspect was giving; they wanted action. And now here was a cripple he could heal.

But he didn't heal him. Not right then anyway. First he made that statement. There he was, calm as anything, looking down at this man lying there. Without even batting an eyelash he said, "Your sins are forgiven."

I couldn't believe my ears. This guy was no dullard. You knew that right off. But there he was saying

he had forgiven this cripple's sins when he knew that only God could forgive sins. When he made that statement, we had him. It was heresy beyond a shadow of a doubt.

Then this guy looked straight at us and said he knew we thought it was heresy. But he didn't think so. Furthermore, he could prove it was not. This I wanted to see. If he could get out of this one, he was a genius.

But all he did was to ask a question. "Which is easier," he said, "to heal this cripple or to say, Your sins are forgiven?" Anyone could say the words "Your sins are forgiven," even me (perish the thought). But healing a guy, that's another story.

Then it hit me like a thunderbolt. I saw what he was getting at. Our theologians (bless their crusty old hearts) had taught, "A man gets ill as a punishment for sin he has committed. To recover, his sin must first be forgiven." Any school kid knew that. So if this guy could heal the cripple, according to our own theologians, he must indeed have forgiven the cripple's sin.

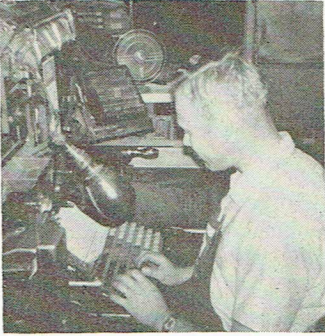
Well, you can guess what happened. He healed the cripple. We saw him do it. There was our cripple dancing around with his bed on his head.

Well, it's out of my hands now. The big boys will have to take over the case. You should have seen their reaction to my report. They were hysterical with rage. They kept muttering, "But only God can forgive sins."

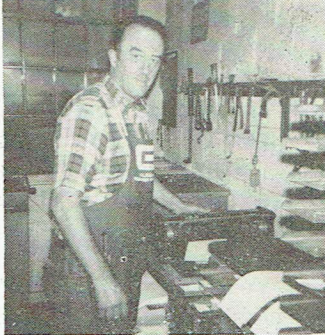
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The Story

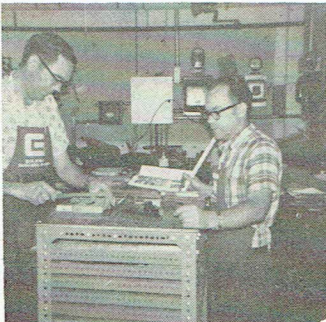
Sabbath



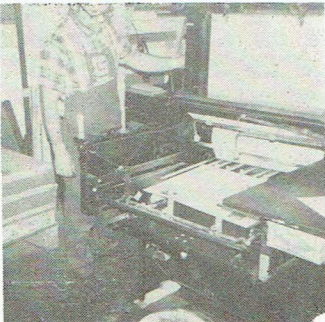
Linotype



Pulling proofs



Making up pages



Printing

PERHAPS some readers have wondered about what must happen every month in order that you may receive this magazine. Since you may not be able to see for yourself, we have brought the process to you—via pictures.

All copy for the magazine comes to the editor's office at Fort Wayne, Ind. Here it is prepared for the printer, with all mistakes (hopefully) corrected and instructions given on how it is to be set and placed in the magazine. The copy usually goes to the printer in Stanberry, Mo., in about three installments per issue, with the last one going about the middle of the month preceding the issue.

Among the first ones to see it is the Linotype operator, who operates a machine which makes a line of type in one piece of metal, called a slug. These slugs are put in metal trays, called galleys, and proofs are pulled. The proofs are corrected by proofreaders, who send the corrected proofs back to the Lino operator. He sets type for the corrections and the new slugs are put into the galley to replace the incorrect ones.

The corrected type, with photo engravings (pictures), is made up into

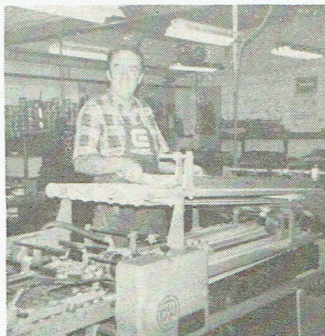
Behind Your Sentinel

pages. Then proofs of each page are sent to the editor. He corrects these and within 24 hours they are on their way back to the printer, often by airmail. After final corrections are made, the pages of type are put on the press and printed, eight pages at once at the rate of 3500 an hour. A folder folds the large sheets; then they are sent through the stitcher, which puts staples into each assembled magazine. The bound magazines are trimmed by a motor-operated cutter.

The final step before they leave the printing plant is addressing. This is done by an addressograph machine. When the magazines come from this machine they are arranged according to zip code. If more than five copies go to one post office, they are put in a bundle together. Soon after this, your copy is on its way to your mailbox.

Printer of this magazine since 1962 is the Bible Advocate Press. During the next few months the Advocate Press will be moving to Denver, Colo., at which location future printing will be done.

(Pictures are courtesy of The Bible Advocate Press.)



Folder



Stitcher



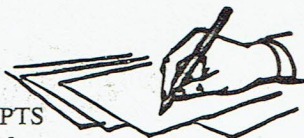
Trimmer



Addressing

EXCERPTS
FROM

Letters . . .



Conducted by **Terril D. Littrell**

Another year has passed and this is my birthday, so I am sending the subscription price to **THE SENTINEL**, as I want to see it have another birthday also.

—L. V. B.,
Oregon

* * *

Enclosed please find the subscription price for **THE SABBATH SENTINEL**, and also the subscription price for a friend. The price is worth much more than three dollars to me...

—L. P.,
Oklahoma

* * *

I am a member of Grace Episcopal Church and read your magazine regularly. Keep up the good work.

—C. L.,
Michigan

* * *

We read **THE SABBATH SENTINEL** every month and enjoy it. We are especially interested in reading anything about Latter-day Saints who observe the Sabbath...

We as Christians should observe the spirit of the law instead of the letter of the law like the old Jews...

—J. R.,
Los Angeles

I was surprised at the article about the hippies and the move of the Holy Spirit that appeared in your magazine recently. Isn't the editor of **THE SABBATH SENTINEL** afraid of losing his job over printing such an article? Isn't he afraid of being turned out of his church?

Praise God, you were brave enough to publish it! You may get some opposition. I have been opposed of the same subject. God is truly pouring out His spirit on all flesh. Some people hate the hippies so badly that they just can't stand to think that God would give them the gift of the Holy Spirit. God looks on the heart, man looks on the outward appearance.

—Mrs. A. L. McCoy,
Arkansas

* * *

I am a Lutheran and learned of **THE SABBATH SENTINEL** magazine some time ago from a friend of mine who is a Seventh Day Baptist. How long have you been an organization? Are you connected with the Seventh Day Baptist Church or Seventh-day Adventist Church?

I am anxious to learn more about your organization.

—H.W.S.,
Georgia

* * *

I am enclosing a check in payment for my membership dues in your very worthwhile Sabbath Association. Also please send me four more bumper stickers. I wish that all who drive a car and believe in the seventh-day Sabbath would display these stickers, that everyone might come to know of the true Sabbath Day.

—Wm. A. Conley,
Minnesota

I thought that article about the hippy movement was very good and thought-provoking. We attended a similar meeting last Saturday night. The Memorial Coliseum was filled to capacity—5000. About 300 answered the altar call. I did not particularly like all the music—some of it seemed too much of the rock variety—but it did seem to “get through” to the younger ones. . . .

—Definitely over 30,
Indiana

* * *

I just didn't know what to think when I read the article about the hippies. I didn't think that you would ever believe in them. I couldn't go along with you on that. The hippies have the wrong attitude.

—Mrs. Floy Bishop,
Kentucky

* * *

Please send me some of your tracts on the true Sabbath, I want to send them to some of these radio preachers who call Sunday the “Lord's Day.” If they don't know any better, then they should.

—A. C.,
Texas

* * *

Enclosed is the name and address of a close friend of mine. Please put him on your mailing list. I hope reading THE SENTINEL will convince him of his error.

—T. M.,
California

* * *

Please send some of your tracts to the president of Bob Jones University in Greenville, S. C. He is a Bap-

tist and believes that Sunday is the Lord's Day.

I want him to know that there are Seventh Day Baptist churches.

—Jim and Nell

* * *

. . . I am especially glad that THE SABBATH SENTINEL is not a denominational magazine! Denominationalism hampers the work of God many times. . . .

I am sure that the Lord is sure to bless your ministry. . . .

—A young Christian

* * *

I am enclosing a check. . . . This is to pay my membership dues and some extra for the radio work. . . .

I praise God every day for the Bible Sabbath Association.

—H. M.,
Kansas

* * *

The time has come when all of God's people need to fellowship together and learn from one another. There is not as much difference in us as one might think, when we are willing to sit down and talk it all over. It is the blood of Jesus Christ that makes us brothers.

I am looking for TRUTH, for this is what will set us free.

—Dr. Dewey L. Landers, minister,
Arkansas

* * *

I wish to commend you for your fine reply to Richard Eklund in the October SENTINEL. It was good. . . .

—George Kinney, co-editor,
Faith Magazine,
Michigan

“Echoes From Eden” Report

Thank you to all who are making our radio ministry possible. More help from more people is needed, however, if we are to continue and expand our work. We are not doing enough; we must yet do more. The field truly is white but the laborers are few. That means the few must work harder, and ever harder, if the work is to get done. Please, brethren, **GET BEHIND THIS WORK AND PUSH.**

There are two main areas on which I wish to report this month: the Phoenix, Ariz., area, and the Russellville, Dardanelle, Ark., area.

We returned on October 28 from a four-day visit to the Arkansas area, and are much encouraged about our work there. We have had four baptisms there, and other families have accepted the Sabbath, and are ready to walk in God's law because of our work. No glory for ourselves is claimed. God uses us, and for that we praise Him.

Mail response continues good, and there are other contacts in the Arkansas area that we did not have time to visit. But we will be going again. Arrangements have been made to conduct Sabbath services there, in a home, on the fourth Sabbath of every month. It could be every Sabbath, but I can't go down every Sabbath, and no one has yet come forward to hold services there every week; and these new ones need leadership. We need a full-time minister in that area. Pray, and please **GIVE**, that our

needs for the work may be met. The next area is Phoenix, Ariz. Mail response is heavy. Much literature has been and continues to be sent there. We are planning, because we feel definitely led of God in this direction, to go to Phoenix next spring or summer for an evangelistic campaign. But we need your help. God has been moving in that direction. Without any solicitation on my part, we have been offered two different places to stay while out there. Another brother who lives there has offered to rent a hall to hold services in. But more help is needed for travel and living expenses to make this trip. Not only that, but we need musicians—vocal, instrumental, or both—to go with us to assist in this work. **WHO WILL GO? AND WHO WILL SEND THEM?** If you can help with this, send your offerings marked for the Phoenix fund.

I am pressed in the Spirit more and more every day that Jesus is coming; and sooner perhaps than most of us think. *Won't you please help us get this warning out?* The time for playing church is over. We've got to get down to business with God.

Bob Rogers, radio director,
Hocomo, Mo. 65691

Are you a member of the Bible Sabbath Association? See page 2 for details of how to join.

QUESTION AND ANSWER

In answer to the question, "During or before the Council of Nicea in 325 A. D., was the seventh-day Sabbath changed to the first day (Sunday)? You use Ecclesiastes 12:13 and Revelation 22:14. Wouldn't this include the Fourth Commandment also? If this is true, wouldn't those who keep the first day be taking part in Rome or Babylon?" M. L. Bartholomew answered:

"The Roman Emperor Constantine made the first Sunday law in A. D. 321, which was four years before the Council of Nicea. This law was made for the Roman Empire. However, the Roman church did not actually change the day as the day to observe until the Council of Laodicea in or about A. D. 364. Here is the wording of the edict of the church from that Council: 'Christians shall not Judaize and be idle on Saturday (Sabbath, original), but shall work on that day; but the Lord's day they shall especially honour, and, as being Christians,

shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ.' *A History of the Councils of the Church: from the Original Documents*, Rt. Rev. Charles Joseph Hefele, D.D., Bishop of Rottenburg, Book 6, Sec. 98, Canon 29 (Vol. II, p. 316). Edinburgh: T. & T. Clark 1896."

An Atheist Answered

In Christian evangelism I have heard of the "shock method." The following incident is probably an example of that method.

Once an atheist asked a Christian lady if she believed the Bible was true.

"Yes," said the lady.

"Then," said the atheist, "tell me how a whale swallowed Jonah, since a whale's stomach is no bigger than a man's head."

"I don't know," said the lady, "but when I get to heaven I will ask him."

"But what if Jonah is not there?" asked the atheist.

"Then you ask him!" exclaimed the lady. —*Log of the Good Ship Grace*

"Echoes from Eden" Radio Log

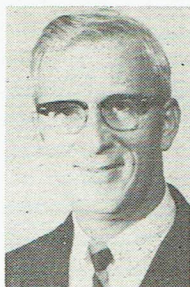
KASA, Phoenix, Arizona (1540 kc.)—12:15 p.m., Mon.-Fri.
KDMI-FM, Des Moines, Iowa (97.3 FM)—1:00-1:30 p.m., Sabbath
XEG, Monterrey, Mexico (1050 kc.)—10:15-10:30 p.m. (C.S.T.), Tues.
KTLO, Mountain Home, Ark. (1240 kc.)—9:35 a.m., Sunday.
KCAB, Dardanelle, Ark. (980 kc.)—1:30-1:45, Mon.-Fri.

Please, brethren, get behind this radio work, and let's go with it. Time is so short. Jesus IS coming. There is yet so much to do—so many to warn. Dare we spend our money on personal luxuries while sinners die lost? God is calling for SACRIFICE. Some of us are sacrificing, but most aren't.

How about YOU?

—Bob Rogers, radio director

A Note
from
the Editor



I Saw the Stars

LAST night, for the first time in many months, I saw the stars.

I had missed seeing them, except for the brightest ones, since we had moved from the village of Berrien Springs, Mich., to Fort Wayne, Ind. When we lived at Berrien Springs, I would go almost every night to the post office to mail letters. If it was not too late, my daughter Angie would beg to go too. And as we walked on clear evenings, we would look up into the sky.

"What are those stars that look like a dipper, Daddy?" she once asked. And I told her about Ursa Major and Ursa Minor and the North Star. And on the way back we could see Orion; as we rounded a curve in the street, it appeared to hover directly over our house. On crisp winter nights, sometimes it seemed we could almost reach out and touch the stars in it.

But since we moved to a fairly large city, though we still often walk to the branch post office, something has happened to the stars; most of them are no longer there.

But that is not really true; we know they are there, but the lights of the

city have blacked them out. During the summer, a brilliantly lighted golf course two blocks away and the downtown lights make the sky an ugly red, like the dirty glow seen above a refinery or foundry. A shopping center to the east competes with stars in that direction, as does another shopping center west of us. To the south, we sometimes can see stars; but we must look closely to be sure they are not lights from a TV station tower or the lights of a plane taking off or landing from Baer Field.

So now, when Angie and I go together to the post office, our conversation is different—like how to manage keeping from being run over by cars turning as we cross a busy intersection with the traffic lights.

But last night, driving home from Michigan, I looked up from the road when no other cars were in sight. The half moon seemed just about six inches above the horizon. All over the sky were the stars. They were still there; it was only my vision and the dazzling worldly things around me that had kept me from seeing them all along.

I thanked the Lord that they *were* still there, and suddenly I felt a fresh surge of assurance that, behind them, my Creator is still there too, even though sometimes my view of Him has been almost cut off by the things around me.

I know the stars are still there; I saw them last night. And I know that my Father is still there, for I caught a vision of Him too.

Eugene Lincoln

IS EVERY DAY ALIKE?

(Continued from page 4)

are in perfect harmony with its intent. God does not desire His creatures to suffer an hour's pain that may be relieved upon the Sabbath or any other day."*

(1) Jesus called Himself the Lord of the Sabbath (Mark 2:27, 28). It was an honor to the Sabbath that God's Holy Son claimed to be its Lord.

(2) It was the custom of Jesus to observe the Sabbath (Luke 4:16).

(3) Jesus freed the Sabbath from the burdens which had been added to it by tradition (Matt. 12:1-8).

(4) By His acts of healing Jesus taught the gospel of restoration and showed that acts of mercy were consistent with Sabbathkeeping (Matt. 12:12).

(5) In His great prophecy of the future Jesus recognized that the Sabbath would be in existence at the time of the destruction of Jerusalem in A.D. 70 (Matt. 24:20).

(6) At the time of His crucifixion the Sabbath was recognized as the day just before the first day of the week (Matt. 28:1).

(7) At that time the Sabbath commandment was observed by Christ's most intimate disciples (Luke 23:56).

Certainly it seems that all Christians will agree that the example and teaching of Jesus Christ as recorded in the New Testament is for us to follow. Let us therefore follow the footsteps of Jesus, who said that "the

sabbath was made for man," and that He Himself "is Lord also of the sabbath day" (Mark 2:27, 28).

The Sabbath of creation, God's beautiful memorial of creative power, is the symbol of that same power in recreating the human heart into the likeness of God. It is with us still. The seventh day was blessed and sanctified by the Lord Jesus Christ, who made it at creation. The day which He declared belonged to Him as its Lord is certainly the Lord's day and the Christian's Sabbath. It should therefore be recognized by all Christians and will be so recognized at last when all flesh comes to worship before the Lord in the earth made new—God's promised wonder world of the future.

Editor's Note: This is part of a radio sermon given over The Voice of Prophecy, worldwide radio program sponsored by the Seventh-day Adventist church. Elder H. M. S. Richards and his son have been speakers on this program since its inception.

Permission has been given to print this sermon in this magazine with the understanding that it is not to be reprinted "in tract form or put in any permanent form for publication."

A CLEAR CASE OF HERESY

(Continued from page 9)

That's what troubles me, too. I wonder, If only God can forgive sins, what does that make our friend Jesus up in Capernaum?"

(You might enjoy reading the original account of this story. It's in the New Testament, Mark 2:1-12.)

—Reprinted from *Collegiate Conversational*, Oradell, New Jersey 07649

*White, E. G., *Desire of Ages* (Mountain View, Calif.: Pacific Press Publishing Association, 1898), p. 207.

LEGALISM

(Continued from page 5)

main teaching of Jesus regarding the Sabbath (and He said more about this than any other single commandment) was the *attitude* we should take in keeping it, in order to be obedient to the spirit of the Sabbath, and not merely the letter. Why so much about the Sabbath commandment? Probably because right here is where it is so easy to be this sort of a legalist. It is still a favorite with many who would exalt their own righteousness and act superior to others. Such an attitude on the part of Sabbathkeepers today is one reason many Christians are so disgusted that they never give the Sabbath claims a fair hearing. (This is an explanation, but not an excuse.) Often Sabbathkeepers are "dead right." They should realize they are "dead" and others should realize that the Sabbath is right—even though Sabbathkeepers may be in some error.

Are all Sabbathkeepers legalists? Far from it. Are they the only ones who are legalists? Hardly! The fact is, legalism is an error that is common to human nature—and human nature is certainly not limited to Sabbathkeepers. Some churches are legalistic in the extreme about church membership. They seem to feel that membership is a ticket to Heaven. But do you therefore refuse to have church membership? Or do we simply put membership down in its rightful place, as something that should "accompany" (not accomplish) salvation? Some make baptism the key to salvation to an extent that makes the legalism among Sabbathkeepers look mild. So, when we see their er-

ror at this point, should we abandon the practice of baptism? Some make communion an absolute essential to salvation. Should we therefore forsake this important remembrance instituted by Christ? (Note that both communion and the Sabbath are memorials of a past work of Christ—creation, and atonement—and both are to be kept with an eye to the future coming of Christ as well. If the Sabbath is to be done away because it is a "shadow" of the past, then the communion of the Lord's Supper should be done away as well.)

Legalism is of the devil, meant to keep man from entering into the inner freedom and beauty of "faith that worketh by love" (Gal. 5:6). Legalism is a snare surrounding each commandment given by God for our own good and His glory. It is something like the thorn on the rose bush. Only a fool rejects the rose because of the thorn, and only a foolish person applies his nose to the thorn instead of the rose bloom.

Legalism is not a new error that came only in the "dispensation of grace." Legalism is condemned as severely in the Old Testament as it is in the New Testament (See the first chapter of Isaiah, for just one example).

Legalism has always been a problem, **BUT DISOBEDIENCE IS NOT THE ANSWER.**—W. A. Bond
—From *The Vision*, September, 1965

WHY LAW?

The tract **Why Law** is available for 75 cents a dozen or \$1.75 a pound. Order from the Bible Sabbath Association, Fairview, Oklahoma 73737.

ELECTION RESULTS

The complete list of new Bible Sabbath Association officers will be in next month's issue.

ANNOUNCEMENTS

Copy must be brief. No charge will be made, but offerings to defray cost will be appreciated. The right is reserved to reject any proposed copy.

Send all copy to Bible Sabbath Association, Fairview, Okla. 73737. Information as to dates and places of Sabbath services, camp meetings, radio programs, desire for employment by Sabbathkeeping people or vice versa, prayer requests, requests for information leading to Sabbath fellowship for isolated people, etc., will be included.

This feature, offered solely as a service for Sabbathkeepers, is probably not obtainable elsewhere and is for the purpose of fostering increased good will, love, and harmony among ALL Sabbath-observing people (John 13:35).

All Sabbathkeepers residing in the Washington, D.C., metropolitan area desiring to join the newly formed Washington, D.C., Chapter of the Bible Sabbath Association are hereby invited to do so. Write or phone Brother Leo Floyd at 6636 24th Place, Hyattsville, Md. 20783; phone (301) 422-8291.

Assembly of Yahweh Seventh Day Pentecostal Church, 1958 W. Base Rd., Rialto, Cal. 92376. Services: Sabbath School, Saturday, 10:30 a.m.; worship service, 12:30; Bible class, Tuesday nights at 8:00 p.m.

—Minister Ezzie Lee Moore

Gospel Evangelism College offers Sabbath-oriented courses in religious education for evangelists, preachers, teachers, lay preachers, the radio and television ministry, and associated fields. Tuition is free, but the student must provide his own room and board and pay for books and supplies. Sabbath services available at Church of God, Seventh Day, or at Seventh-day Adventist Church nearby.

Degrees offered. This Fundamental Bible school is in need of books for the library: topical Bibles, concordances, expositories, Bible dictionaries, various denominational doctrinal publications for comparative study, etc.

Special course for practicing ministers and those seeking a late vocation in the ministry. Write: Dr. T. Fox, P. O. Box 5273, Jacksonville, N. C. 28540. Send complete information with your query.

We would like to invite all Sabbath keepers in the Mobile, Ala., area or anyone visiting the gulf coastal area to stop by and see us and be in services with us if possible. We enjoy the fellowship of all people and especially those who keep the commandments of the Lord.

Our Sabbath Services are as follows: Bible study, 10:00 a.m.; worship, 10:45 a.m.; youth meeting, 6:00 p.m.; evangelistic service, 7:30 p.m.; and mid-week worship and prayer service Wednesday, 7:30 p.m.

We are known as the Sunset Hills Evangelistic Center and are located at 4627 Bit and Spur Road, Mobile, Ala., 36608. Mailing address is P. O. Box 8184; phone 344-4468.

—Evangelist Erma L. Jones

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JANUARY 1972

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What kind of calendar hangs on your wall? Does the color of the last column of figures on each page agree with your belief?

Sabbath Calendars

are again available from the Bible Sabbath Association.

50 cents each; 2 for \$1

These calendars are a bargain: 50 cents each, 2 for \$1. Write us for quantity prices.

In order to help reduce mailing costs it may be advisable to hold small calendar orders (especially those for one or two calendars) until enough have accumulated for a bulk mailing, thus allowing us to take advantage of a postal rate no more than $\frac{1}{4}$ (one-fourth) the regular rate.

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