

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

DECEMBER 1972

# The Sabbath *Sentinel*



Photo Kansas State College



**The Sabbath**

# Sentinel

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

Subscriptions \$2.00 per year. Rates for foreign subscriptions or club subscriptions to one address, and wholesale prices on quantities for resale or free distribution will be quoted upon request.

**ASSOCIATION OFFICERS, 1972-73**

President, Terril D. Littrell, 1214 N. Tucker St., Nevada, Mo. 64722; first vice-president, Frank M. Walker, Box 575, Meridian, Idaho 83642; second vice-president, Edgar Lippincott, Stanberry, Mo., 64489; third vice-president, Eugene Lincoln, 4421 Winston Dr., Fort Wayne, Ind. 46806; secretary-treasurer, Lawrence Burrell, Route 1, Box 197, Fairview, Okla. 73737; recording secretary, Mrs. Frank Murphy, Bucyrus, Mo. 65444.

**DIRECTORS AT LARGE**

Dr. Allen R. Babcock, 213 N. Kirkpatrick St., El Dorado Springs, Mo. 64744; Duane L. Davis, Box 3039, Midway, Wash. 98031; Kenneth H. Freeman, Friendly, W. Va. 26146; James L. Porter, Rural Route, Valley Center, Kan. 67147; Leo L. Floyd, Jr., 6636 24th Place, Hyattsville, Md. 20783; Sid Sikkima, P. O. Box 593, Payne Ct., Woodbridge, California 95258.

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.

## You'll Want to Read

The Perpetuity of the Sabbath .. 3  
 How We're Alike ..... 6  
 Follow in His Steps ..... 8  
 "Open on Sunday"—  
 Right or Wrong? ..... 9  
 Letters ..... 11  
 As 1972 Closes ..... 13  
 Keeping Posted ..... 14  
 Note from the Editor ..... 16



Vol. 23, No. 12; Issue No. 192 Price 20c

The Sabbath Sentinel is published monthly by THE BIBLE SABBATH ASSOCIATION, an independent, undenominational organization promoting the seventh-day Sabbath of the Scriptures, Fairview, Okla. 73737.

Second Class Postage paid at Broomfield, Colo.  
 Postal Employees: Please send forms 3579 to Box 2370, Denver, Colo. 80201.

WRITERS: Please type manuscripts double space and leave wide margins on all sides. Use only one side of paper. If you wish your manuscripts returned, include stamped, addressed envelope. Address to the editor, 4421 Winston Drive, Fort Wayne, Ind. 46806. We invite manuscripts on various aspects of the Sabbath, but cannot pay for them. Opinions in articles are those of the writers and are not necessarily endorsed by the Bible Sabbath Association.

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 .....

NAME .....

STREET .....

CITY ..... STATE ..... ZIP CODE .....

# The Perpetuity of the Sabbath

JONATHAN EDWARDS

Jonathan Edwards was born the son of a prominent Puritan clergyman in East Windsor, Conn. He showed an early interest in science, and at the age of 12 wrote a paper on the habits of flying spiders. The same

year he entered Yale College. After graduation he served briefly as a minister in New York and then returned to Yale to teach. In 1729 he became minister of the church of Northampton, Mass., succeeding his maternal grandfather, Samuel Stoddard. Stoddard had been the most formidable minister west of Boston, a man of enormous presence and influence who was noted for his religious revivals. Edwards' son surpassed his grandfather's accomplishments.



Jonathan Edwards

In 1740 and 1741, aided by the English Methodist, George Whitefield, Edwards led the Great Awakening, a revival that brought most of New England and the neighboring colonies to a high pitch of religious excitement. During the period of the Great Awakening, Edwards was the most powerful man in the northern colonies.

Although Edwards preached in a simple, restrained manner, using no gestures and gazing at the bell rope at the opposite end of the hall, his sermons had a powerful effect. In his famous sermon, "Sinners in the Hands of an Angry God," a local historian noted "there was heard such breathing of distress and weeping" that the preacher was obliged to speak to the people and desire silence that he might be heard.

The following is an excerpt from another of Edwards' authoritarian sermons, "The Perpetuity Of The Sabbath." The complete sermon was published in a booklet in 1932 by the Metropolitan Church Association, Waukesha, Wis., from which this article was taken.

**T**HE state of mankind in this world is such that we are called to concern ourselves in secular business

and affairs which will necessarily, in a considerable degree, take up the thoughts and engage the attention of



the mind. However, some particular persons may be in such circumstances as to be more free and disengaged; yet the state of mankind is such that the bulk of them in all ages and nations, are called ordinarily to exercise their thoughts about secular affairs, and to follow worldly business which, in its own nature, is remote from the solemn duties of religion.

It is therefore most meet and suitable that certain times should be set apart, upon which men should be required to throw by all other concerns, that their minds may be the more freely and entirely engaged in spiritual exercises, in the duties of religion, and in the immediate worship of God; and that their minds being disengaged from common concerns, their religion may not be mixed with them.

It is also suitable that these times should be fixed and settled, that the church may agree therein, and that they should be the same for all; that men may not interrupt one another, but may rather assist one another by mutual example: for example has a great influence in such cases. If there be a time set apart for public rejoicing, and there be a general manifestation of joy, the general example seems to inspire men with a spirit of joy and mirth; one kindles another. So, if it be a time of mourning, and there be general appearances and manifestations of sorrow, it naturally affects the mind; it disposes it to depression; it casts a gloom upon it; and does, as it were, dull and deaden the spirits. So, if a certain time be set apart as holy time, for general devotion and solemn religious exercises, a general example tends to render the spirit serious and solemn, at such time.

Without doubt, one proportion of time is better and fitter than another for this purpose. One proportion is more suitable to the state of mankind, and will have a greater tendency to answer the ends of such times, than another. The times may be too far asunder! I think human reason is sufficient to discover that it would be too seldom for the purposes of such solemn times, that they should be but once a year. And, I conclude, nobody will deny but such times may be too near together to agree with the state and necessary affairs of mankind.

It is unreasonable to suppose any other than that God's working six days and resting the seventh, and blessing and hallowing it, was to be of general use in determining this matter; and that it is written, that the practice of mankind in general might some way or other be regulated by it. What could be the meaning of God's resting the seventh day, and hallowing and blessing it, which He did, before the giving of the Fourth Commandment, unless He hallowed and blessed it with respect to mankind? For He did not bless and sanctify it with respect to Himself, or that He Himself and within Himself might observe it: as that is most absurd. And it is unreasonable to suppose that He hallowed it only with respect to the Jews, a particular nation, which rose up above two thousand years after.

This command, as well as the rest, as doubtless everlasting and of perpetual obligation, at least, as to the substance of it, as it intimated by its being engraven on the tables of stone. Nor is it to be taught that Christ ever abolished any command of the ten; but that there is the com-



plete number ten yet, and will be to the end of the world.

The command of God, that every seventh day should be devoted to religious exercises, is founded in the universal state of nature of mankind, as well as other commands; only man's reason is not sufficient, without divine direction, so exactly to determine it. Though perhaps man's reason is sufficient to determine that it ought not to be much more seldom, nor much oftener than once in seven days.

It further confirms it, that it is the mind and will of God that such a weekly Sabbath should forever be kept; that God appears in His Word as laying abundantly more weight on this precept concerning the Sabbath, than on any precept of the ceremonial law, not only by inserting it in the decalogue, and making it one of the ten commands which were delivered by God with an audible voice; by writing it with His own finger on the tables of stone which were the work of God in the mount; and by appointing it afterward to be written on the tables which Moses made: but as the keeping of the weekly Sabbath is spoken of by the prophets as that wherein consists a great part of holiness of life; and as it is inserted among moral duties as particularly in Isaiah 58:13, 14—"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with

the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

It is foretold that this command should be observed in Gospel times, as in Isaiah 56, as the beginning, where due observation of the Sabbath is spoken of as a great part of holiness of life, and is placed among moral duties. It is also mentioned as a duty that should be most acceptable to God from His people, even where the prophet is speaking of Gospel times, as in the foregoing chapter, and in the first verse of this chapter. In the 3rd and 4th verses, the prophet is speaking of the abolition of the ceremonial law in Gospel times, and particularly of that law which forbids eunuchs to come into the congregation of the Lord.

Yet, here the man is pronounced blessed, who keeps the Sabbath from polluting it, verse 2. And even in the very sentence where the eunuchs are spoken of as being free from the ceremonial law, they are spoken of as being yet under the obligation to keep the Sabbath, and their keeping of it, as that which God lays great weight upon: "Thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant, even unto them will I give in mine house, and within my walls, a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off."

Besides, the strangers, spoken of in the 6th and 7th verses, are the Gentiles that should be called in the times of the Gospel, as is evident by the last clause in the 7th and the 8th verse: "Mine house shall be called an

*(Continued on page 17)*



*"Both are victims of a secular assault . . ."*

## How We're Alike

MARION GORDON BRADWELL

The Reverend Marion G. Bardwell, executive director of the Lord's Day Alliance of the United States, is a native of Bainbridge, Ga. His father was superintendent of the Decatur County School System for more than 30 years and his mother active in educational and church affairs.

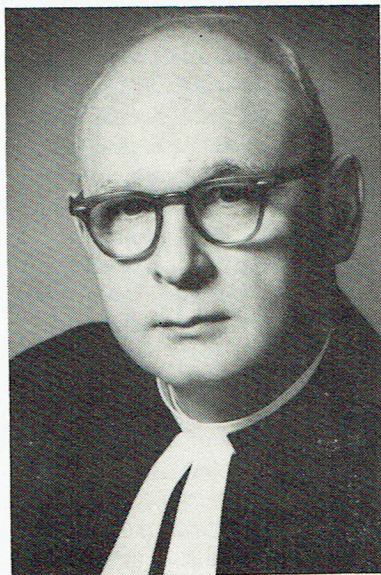
He was educated in the public schools of Bainbridge and later in Nacoochee Institute, afterward entering Columbia Theological Seminary graduating with the Master of Divinity degree, Magna Cum Laude.

Following graduation from Columbia Seminary he was ordained to the ministry of the Presbyterian Church, U. S. He has served as pastor in Presbyterian churches located in Athens, Ga.; Winston-Salem, N. Car.; Waycross, Ga.; and Albany, Ga.

In mid-1965 he was called to New York to become executive director of the Lord's Day Alliance of the U.S., which position he now holds. In this capacity he serves as editor of **Sunday**, the magazine for the Lord's Day; implements the program of the Alliance; and travels extensively throughout the United States, speaking on behalf of the Alliance and meeting with church and civic leaders.

The Reverend Mr. Bradwell has been honored by the Presbyterians of Winston-Salem, Savannah and Southwest Georgia which have elected him as their moderator. He was also elected moderator of the Synod of Georgia and was given two citations in recognition of services he performed as chairman of the Synod's Church Extension Committee and as a member of Synod's Council. He has also received the Certificate of Merit from the Dictionary of International Biography, London, England and is listed in **Community Leaders of America**.

Mr. Bradwell is married to the former Kathryn A. Smoot of Nashville and Johnson City, Tenn. They have three sons: Gordon Campbell, associate director, Alumni Relations, University of Georgia, Athens, Ga.; Charles Marshall, sales representative, Xerox Corporation, Jacksonville, Fla.; and James Sumter II, assistant vice president, Smyrna Federal Savings Association, Atlanta, Ga.



Bradwell



**I**N the article which the editor of THE SABBATH SENTINEL wrote for the Lord's Day Alliance paper, "Sunday," he spoke of "Why We're Different." This was good, for it delineates the distinctions between those who set aside the seventh, and those who honor the first day of the week as the Sabbath or the Lord's Day. We need to know where the other stands so that each can understand the other.

Accepting the other's "distinctiveness," let us now look at our "alikeness."

We are alike in that we both accept the Bible as the revelation of God, and believe that it was inspired as holy men of old were moved by the Holy Spirit (2 Tim. 3:16; 2 Peter 1:21).

We are alike in that seventh-day and first-day worshipers worship the same Triune God-Father, Son and Holy Spirit. We both believe that the eternal Word became flesh and dwelt among us (John 1:14), that Jesus was the Incarnate God who came to reveal to us what God is like and what He intends us to be.

We are alike because all of us have sinned and fallen short of the glory of God (Rom. 3:23), and know that there is no other name under heaven by which we must be saved (Acts 4:12), and thankfully believe that the blood of God's Son cleanseth us from all sin (1 John 1:7).

We are alike in that we all must depend solely on God's free grace for our salvation, for by grace are we saved through faith, and that not of ourselves, but it is by God's gift,

and not our own works that we are redeemed (Eph. 2:8, 9).

We are alike in that we have both been too often guilty of acrimonious accusations of the other, and, for such, stand under the judgment of the Christ who once said, "He that is not against us is for us" (Luke 9:50), and therefore are alike in our need for penitence and forgiveness. Having neglected the "greatest gift" (1 Cor. 13), we need now to confess our faults (Jas. 5:16); bear one another's burdens, and so fulfill the law of Christ (Gal. 6:2).

Finally, today we are both victims of a secular assault against which we need to mount a united front to protect the Saturday/Sunday spiritual rights of our people. For this we need that protective legislation which will guarantee to the individual his right to keep his day of worship according to the dictates of his conscience. Those of us who celebrate our Lord's resurrection by worshiping on the first day of the week must also seek to protect the rights of those who worship on the seventh, and those who worship on the seventh must do likewise.

The increasing pressures of materialistic secularism, the fascination with the physical, the spiritually destructive deceptions of contemporary culture make it imperative that we unite to maintain the day God made for man. For some it will be the seventh day, for others the first. But both alike recognize that without such a day we cannot live. As Augustine said in his well-known confession, "...we cannot rest until we rest in Thee."



# Follow In His Steps

MONA DAVIS

**F**OR even hereunto were ye called: because the Messiah also suffered for us, leaving us an example, that ye should follow His steps. . . . For ye were as sheep going astray; but are now returned unto the Shepherd . . . of your souls" (I Peter 2:23, 25, Holy Name Bible).

This morning I tuned in a farmer's TV program showing the raising of sheep. It illustrated in a marvelous way the use of the sheep as they follow the one shepherd. For they follow this shepherd, knowing his voice, as he leads them by still waters, feeding and delivering them from their enemies (Psalm 23).

## *One Entrance, One Fold One Shepherd*

John 10 says it! We are commanded to enter this one fold and follow only one Shepherd in His steps. But men begin to multiply prophets, popes, and pastors who are strangers in their false traditions who scatter the flock and fail to search and seek sheep out to water and feed them. Furthermore they muddy the water with traditions. It is the part of us as sheep to *obey all* the unchangeable words of the Father and Son, staying in the old fold, listening constantly to His voice.

## *We will hear and know His voice*

Our ears are marvelous intricate mechanisms, highly sensitive to sound wave vibrations and controlling our balance and rhythm. But the mind must interpret these to utilize them in

thought and action. So our Master said, "Take heed how [and what] you hear." This is especially true in our day of TV, radio, stereo, rock music and religious leaders, neighbors, and friends bombarding our ears. But we can tune out what we do not want!

Monotone, tone deaf, and nerve deaf folks can have their ears un-stopped in the gospel message of His all power. Do we listen more than talking in our prayers? At least half the time should be utilized in listening to His voice, reading the Words of the Creator. Like the old man from the Ozarks said, "When you're talkin', you ain't learnin' nothin'!"

An orchestra tunes all the instruments to an *A*. In like manner we should tune our ears to the Good Shepherd's words and voice to grow together in harmony in one fold. Then "a stranger we will not follow" (John 10).

Thus we have a basis for judgment when anyone speaks: "For He whom Yahweh hath sent speaketh the words of Yahweh; for Yahweh giveth not the Spirit by measure unto him" (John 3:34, HNB).

This has been an answered prayer  
(Continued on page 15)



# “Open On Sunday” Right Or Wrong?

BARBARA HUNTING

Opening for business on Sunday may be the shopper's bag but the church still doesn't buy it.

Marvin Compher, president of the Tampa Minister's Association said "The Sabbath is God's gift to mankind—to be used first for rest and worship of God. Work as far as possible should be limited to activities of real necessity and mercy. The opening of stores in large measure seems to be primarily for commercial reasons—to make more money while people are off work and free to shop. Consequently, because of the glitter of gold, everyone finds it easier to become a little more materialistic and forgetful of God. The result? More people are less rested and prepared to enter a new week."

And on the other side of the coin, William D. Frederick, vice president of sales promotion for all Maas Brothers stores, said, "Maas Brothers did not pioneer Sunday openings—we started openings on Sunday for two reasons:

"One, competition and two, lifestyles have changed on the Gulf Coast of Florida. Sunday shopping has become a family event. Families enjoy the convenience of Sunday shopping and we must constantly be aware of their changing lifestyle and give the services they demand."

It takes two views to tangle and some who still favor the Sabbath as a day of rest had this to say:

"The subject of opening on Sunday has come up at many executive staff meetings," said Mark Hollis, a Publix vice president, "but each time we concur that we're going to stick to our guns. We believe we can give our customers six days a week of service and the employes need a day to rest, worship or whatever."

Hollis continued by saying that Publix recently ran an ad showing pigeons in the parking lot on a Sunday to depict the peace and quiet at the shopping area.

"We had a great deal of response from people who feel as we do that stores should be closed on Sunday. It's not so much a religious thing, although that is important, but more a day for our employes who serve

---

## *Who shops on Sunday?*

*'All kinds of people'*

---

the customers every other day," he said.

Another food chain store, Kash n' Karry Friendly Super Market, was among the last of the stores to hold out for closing on Sunday, but pressures demanded that they open many of their stores, Joe Romeo, advertising manager, said, "We held out as long as we could, but the competition became very keen and the public



demanded the store be open, so we opened from noon to 7 p.m. That's not in all our stores, but in many of them."

Romeo and many other store managers agree that Sunday has turned into one of the better days, in a business sense.

At Zayer's Department Store, Ovidio Gonzalez, assistant manager, said, "Sunday is one of the best days."

The store pays time and a half to its employes along with most stores and so people are anxious to work, especially students and housewives who wouldn't otherwise have an opportunity to earn extra money, according to many of the managers of Sunday operating stores.

There is no special type of person who shops on Sunday, according to Gonzalez. "All kinds of people do," he said.

Confirming the report that students enjoy working on Sundays was Gene Reynolds, general manager of Penney's in the West Shore Mall, who said, "We pay premium wages on Sunday, time and a half, so many students and people who wish to work part time find this appealing."

"I was probably as adamant as any store manager could be about keeping stores open on Sunday. I was against it, but from a business standpoint it's silly to close. The decision was not a local one, but came from the New York office," he said.

After two years of being open for business on Sundays, Sears, Roebuck finds that less and less pressure is being felt about the store being open.

"The first few weeks the store was open we received about a letter a day, sometimes more, from people who objected to the store opening. I usually wrote to each one explain-

ing the competition factor and why we chose to open. The decision was a local one," said L. J. McMillan, general store manager of the Sears store on Hillsborough Avenue.

"I purely said we were forced into it," he said.

McMillan further stated that many of the employes enjoyed working on Sunday.

"Sunday they usually don't come in until round 12:45 p.m. and work until six and they get paid for a whole day," he said.

"It's not so bad," McMillan said, "it doesn't keep us from going to church and I'm sure it doesn't bother many people who go to church just the same."

With all the reasons for staying open that the managers of the stores give, the church still maintains that it is not necessary to keep the stores open.

Hal Hunter, moderator of the Tampa Bay Baptists Association and a former president of the Tampa Minister's Association, said, "I am very much opposed to Sunday openings. Possibly pharmacies or restaurants or hospitals but for the community well-being I feel the stores should be closed."

"It's not just the religious side, but the families suffer. Sunday is a day for families to be together," he said.

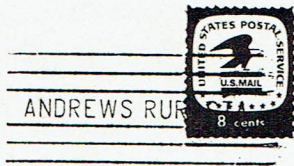
One of the few large department stores that still closes on Sunday is the Belk-Lindsay chain.

"It's good business," said Robert J. Lee, general manager of Belk-Lindsay of Britton Plaza.

"We've had only favorable comments from our customers—especially the charge customers," he said.

—Reprinted by permission from  
The Tampa (Fla.) *Tribune*





ANDREWS RUR

Keep up the good radio work. Here is our check to help out with expenses.

—D.C., Alabama

\* \* \*

Enclosed is a liberal offering for your wonderful work. Keep the message going out.

—M. B., Kansas

\* \* \*

## EXCERPTS FROM LETTERS . . .

### Conducted by Terril D. Littrell

Please accept my heartfelt thanks for sending THE SABBATH SENTINEL regularly. This magazine has been a source of blessing and spiritual encouragement to me here in India where so many people live who are not even Christian, let alone Sabbath-keepers.

May the Eternal bless you in your promotion of the Sabbath truth. . . .

—Alex D. Ratnam, India

\* \* \*

A friend shared her copy of THE SENTINEL with me and I am eager to start receiving copies of my own. Please find enclosed the subscription price for one year.

Mrs. A.H., Washington

\* \* \*

"The "Echoes From Eden" Bible study booklets are the best that I have ever come in contact with. Please send me 12 more copies. Enclose find check to cover the cost and postage.

—R.J., Tennessee

\* \* \*

Please find enclosed a check to pay for THE SENTINEL and membership dues. I would not be without THE SENTINEL.

—Sister Ruth Page,  
Missouri

I am taking advantage of the editor's note and giving my view on the article about the Catholics becoming Pentecostal. I think that this movement is probably false. . . . Man cannot bring about unity among believers; only God can do that. . . .

I have Catholic neighbors who attend church on Saturday, not because they believe it is the Sabbath, but because they don't want to have to go to church on Sunday—they have other things to do on Sunday.

If Catholics come to know the truth, they will come out from among them. . . .

—A Seventh Day Pentecostal  
Kentucky

\* \* \*


I read with interest the article on seventh day Catholics. . . . I saw in 1961 that the Catholics would be coming our way. I had a vision that they would move fast. The Second Vatican Ecumenical Council was in 1963. This is 1972; they are moving faster than they ever did, aren't they?

—A Seventh Day Pentecostal  
Kansas

\* \* \*

The article "Seventh Day Catholics?" was hair raising to say the least. I don't believe that the Roman Catholic Church will ever officially





keep the true Sabbath (Saturday). They would have to admit that they had been wrong all these years . . . . Read Revelation 17.

—Church of God (7th Day)  
member, California

\* \* \*

I read your article on Seventh Day Catholics and liked it. God is going to do many new things in our day. He is truly "pouring out His Spirit on ALL FLESH" as the Holy Scriptures prophesied, and the Holy Spirit is going to lead these people into ALL TRUTH! If the Catholics are receiving the Holy Spirit, who am I to deny them? If they are truly receiving it, you will know them by their fruits, and not necessarily by their "speaking in tongues." Peter could not believe that God would give the Holy Spirit to the uncircumcised Gentiles, but God showed him that He was no respecter of persons. Some of us, because we are prejudiced against Catholics, might not want the Catholics to be blessed of the Holy Spirit and with the Sabbath truth, for that would put them on the same level as us in God's sight; but God looks on an individual's heart, not what church he belongs to.

—J. L., New York

\* \* \*

I have desired for some time to write to you and tell you how much I appreciate your magazine, THE SABBATH SENTINEL. I want to commend you on the format. I have hesitated to recommend some Sabbatarian magazines to my intellectual friends because they were turned off by the format of poor spelling and sectarianism. But THE SENTINEL is appealing to the eye and to the in-

tellect as well. The good sound doctrine established by the word of God can hardly be brushed aside. . . .

THE SABBATH SENTINEL has answered many of my questions, not only on the Sabbath, but on other matters as well. It is good to have more than one insight of the subject at hand.

—S.C., Arizona

\* \* \*

Praise God for bringing us into contact with you about a year ago through a friend. I cannot get over your beautiful calendar. . . . I never saw anything like it before. There is no doubt in my mind that the Holy Spirit is moving in a most dramatic way in this world today. More truth is being revealed. . . . the Sabbath is part of it. . . .

—B.D., California

\* \* \*

I would like to take this opportunity to write you a short note. Your magazine has helped me to come in contact with Seventh Day Pentecostals. It was just seven months ago that the Lord opened my understanding to the baptism of the Holy Spirit. I had been a Sabbathkeeper for over 25 years. Now I have received the baptism with the evidence of speaking in tongues. I would probably have never known of Seventh Day Pentecostals if it had not been for some articles that appeared in THE SABBATH SENTINEL about them. Thank you so much.

—P.K., Mississippi

\* \* \*

Please send me information concerning your work, listings of your tracts, booklets, etc, with price lists.

—L.F.P., Virginia

# *As 1972 Closes*

For These Things  
We are Grateful . . .

- For the witness of the Holy Spirit in our hearts.
- For the certainty that the Savior is with us.
- For the truth, including the Sabbath, we have been commissioned to proclaim.
- For the freedom to follow our beliefs and to tell others of them.
- For life, health, and daily necessities.
- For the love of family, friends, and spiritual brethren.
- For countless other things too numerous to mention . . .



. . . For These Things  
We Are Grateful





# KEEPING POSTED

## Only One Hurdle

Nashville, Tenn., businessmen who breathed sighs of relief when told the police would discontinue enforcing the city's Sunday ordinance (See "Keeping Posted" column in November issue), found they needed to take another deep breath, for there is still a state law on Sunday's business.

When asked about it, District Attorney General Thomas Shriver exclaimed, "Why did you have to bring that up?"

With a groan and a grimace, Shriver said that he was well aware of the state blue law but that he has been hoping no one would mention it.

One very interesting feature of the law is a provision that apparently gives half of the \$10 fine to the person who swears out a warrant against violators.

Shriver groaned again when he was asked for his interpretation of that provision. He said he could not say for sure without "considerable research."

The law, which appears in Section 39-4001 of the Tennessee Code, says:

"If any person shall be guilty of exercising any of the common vocations of life . . . acts of real necessity or charity excepted, on Sunday, he shall on due conviction thereof

before any justice of the peace of the county, forfeit and pay ten dollars (\$10.00), one-half ( $\frac{1}{2}$ ) to the person who will sue for the same, the other half ( $\frac{1}{2}$ ) for the use of the county."

"Weird," said Shriver after re-reading the law. He said the General Sessions Court judges have taken the place of the justices of the peace but that that would not affect the law.

He said that "unless there's some general statute that prevents it," the section promising half the fine to "the person who will sue for the same" apparently means that whoever signs a warrant charging a businessman with violating the blue law is entitled to \$5—if and when that businessman is convicted and fined.

This law was written in 1803 and has been amended several times since.

Mott, who is responsible for enforcing state law in Nashville as well as Metro law, was asked about his recent pledge to "enforce all the laws on the book."

"I don't have any comment on it. To be perfectly honest, I'm not familiar with that law. I've been going by the Metro law."

He did say, "If somebody swore out a warrant, I guess we'd have no choice but to serve it."

## FOLLOW IN HIS STEPS

*(Continued from page 8)*

song of mine for over thirty years:

"Open my ears that I may hear  
Voices of truth Thou sendeth clear.  
And while the wave notes fall on my  
ear,

Everything false will disappear.  
Silently now, I wait for Thee,  
Ready Yahweh, Thy will to see.  
Open my ears, illumine me, Spirit  
divine!"

### *The Use of Sheep*

We use the wool of sheep and slaughter them for food. So in the steps of our Master we die for others serving in time, talents, energy, and money, then perhaps persecution and death for His day and name for righteousness' sake.

### *The One Fold is Israel*

Romans 11 shows how we are grafted into the root of Israel in the bond of the covenant written in our minds and hearts that we may all

know Yahweh from the least to the greatest, with our sins forgiven. The sign of Israel is the seventh-day Sabbath, the very center of the Ten Commandments. To fail to teach and do it we become least in His kingdom. Ezekiel 20:12 (HNB) says, "Moreover also I gave them My sabbaths to be a sign between Me and them, that they might know that I am Yahweh that sanctify them." (See Ex. 31:17, Heb. 8 and 10).

Which will we have in our hand and forehead in these last days—His glorious name and day or the number of the beast, 666?

"These are they who follow the Lamb whithersoever He goeth."

### **Id's About Sunday Laws**

The comic strip, "The Wizard of Id," written by Brant Parker and Johnny Hart, recently showed the king asking a knight, "What's today?" and being told that it was Sunday. Looking around, the king asked why all the stores were open and was told that they were discount stores

*(Continued on page 19)*

## **L i s t e n . . .**

The new "Echoes From Eden" is now on the air on these stations:

KXEN, St. Louis, Mo. (1010 kHz)—2:30 p.m., Mon.-Fri.

KOAM, Pittsburg, Kan. (860 kHz)—11:30 a.m., Mon.-Fri.

KESM, El Dorado Springs, Mo. (1580 kHz)—11:55 a.m. Tuesday  
and Sabbath; 8:55 a.m. Thursday

WBRI, Indianapolis, Ind. (1500 kHz)—1:30 p.m., Mon.-Fri.

We invite your support of the new "spot" programs on these and other stations. Send donations to

**BIBLE SABBATH ASSOCIATION**  
Fairview, Oklahoma 73737





A Note  
from  
the Editor

## Disposable Religion

THEY just had to come—disposable flashlights. Use 'em until they grow dim, then throw 'em away. Next thing to expect may possibly be disposable transistor radios; after listening to your program, you can chuck them. They can't be far off, when even now it often costs more to repair a transistor than to buy a new one. We suspicion that modern automobiles are now "programmed" to wear out by the time they are paid for!

Can you remember when milk came in glass bottles which were returned empty to the milkman or store? Not long ago some of those old milk bottles in an antique dealer's window bore price tags of \$2 to \$5 each. And to think, the store gave us only 4 cents when we returned them! Disposable cartons are here; they will not last long enough to become antiques.

There are serious ecological problems caused by this age of "disposables." If this were a general magazine, we could write at length on this aspect of the problem.

But that is not what we want to discuss. Our note will deal with the spiritual significance of "disposable religion." The idea has caught hold

and seems to be in the "in" thing today. One goes to church once a week. Entering the sanctuary, he is clothed immediately with an imaginary shining garment of sanctimonious righteousness which glows even more brightly as he hears the words of the minister. It never occurs to him that the ideas he is hearing might be of value outside of church and during other days of the week. No, this robe he has on is strictly "Sunday-go-to-meeting." He has no intention of carrying his religion with him into everyday life, but will dispose of it as he leaves church, or soon after.

In national, state, and local politics; in business practices; in everyday dealings between man and his fellow man the evidence indicates that many who call themselves "Christian" have taken the name in vain.

Sabbathkeepers are in danger of falling into the same spiritual pitfall. We need more *seven day* Baptists, more *seven day* Adventists, *seven day* Church of God, *seven day* Pentecostals, and what have you. If the world cannot see clearly on weekdays that we put the values we claim to believe into practice, then all the proofs we have to back up our claims for "keeping the right day" will fall on deaf ears.

Samuel Clemens is said to have made the remark, "The idea of Christianity is such a good thing that it is a shame during the almost 2000 years it has been around, no one has ever put it into practice."

Why not try putting Bible principles into practice all seven days of the week?

Eugene Lincoln

## THE PERPETUITY OF THE SABBATH

*(Continued from page 5)*

house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him." Yet it is represented here as their duty to keep the Sabbath: "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer."

A further argument for the perpetuity of the Sabbath, we have in Matthew 24:20—"Pray ye that your flight be not in the winter, neither on the sabbath day." Christ is here speaking of the flight of the apostles and other Christians out of Jerusalem and Judaea, just before their final destruction, as is manifest by the whole context, and especially by the 16th verse: "Let them which be in Judaea flee into the mountains." But this final destruction of Jerusalem was after the dissolution of the Jewish constitution, and after the Christian dispensation was fully set up. Yet, it is plainly implied in these words of our Lord, that even then Christians were bound to a strict observation of the Sabbath.

Let us be thankful for the institution of the Christian Sabbath. It is a thing wherein God hath shown His mercy to us, and His care for our souls. He shows that He, by His infinite wisdom, is contriving for our good, as Christ teaches us, that the

Sabbath was made for man, Mark 2: 27. "The sabbath was made for man, and not man for the sabbath." It was made for the profit and for the comfort of our souls.

The Sabbath is a day of rest: God hath appointed that we should, every seventh day, rest from all our worldly labors. Instead of that, He might have appointed the hardest labors for us to go through, some severe hardships for us to endure. It is a day appointed of God, that His people thereon may find rest unto their souls; that the souls of believers may rest and be refreshed in their Saviour. It is a day of rejoicing; God made it to be a joyful day to the church (Psa. 118:24). "This is the day which the Lord hath made; we will rejoice and be glad in it." They that aright receive and improve the Sabbath, call it a delight and honorable; it is a pleasant and a joyful day to them; it is an image of the future heavenly rest of the church (Heb. 4:9-11). "There remaineth therefore a rest [or sabbatism, as it is in the original] to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest."

Be exhorted to keep this day holy. God hath given such evidences that this is His mind, that He will surely require it of you, if you do not strictly and conscientiously observe it. And if you do thus observe it, you may have this comfort in the reflection upon your conduct, that you have not been superstitious in it, but have done as God hath revealed it to be His mind and will in His Word, that you should do; and that in so doing you are in the way of God's acceptance and reward.



Here let me lay before you the following motives to incite you to this duty:

By a strict observation of the Sabbath, the name of God is honored, and that in such a way as is very acceptable to Him (Isa. 58:13). "If thou . . . call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him" God is honored by it, as it is a visible manifestation of respect to God's holy, law and a reverencing of that which has a peculiar relation to God Himself, and that more in some respects than the observation of many other commands. A man may be just, and may be generous, and yet not so plainly show respect to the revealed mind and will of God, as many of the heathen have been so. But if a person, with evident strictness and care, observe the Sabbath, it is a visible manifestation of a conscientious regard to God's declaration of His mind, and so is a visible honor done to His authority.

By a strict observation of the Sabbath, the face of religion is kept up in the world. If it were not for the Sabbath, there would be but little public and visible appearance of serving, worshipping and reverencing the supreme and invisible Being. The Sabbath seems to have been appointed very much for this end, viz., to uphold the visibility of religion in public, or among professing societies of men; and by how much greater the strictness is with which the Sabbath is observed, and with how much more solemnity the duties of it are observed among a people; by so much the greater is the manifestation among them of respect to the divine Being.

This should be a powerful motive

with us to the observation of the Sabbath. It should be our study above all things to honor and glorify God. It should be the great thing with all that bear the name of Christians, to honor their great God and King, and I hope is a great thing with many that hear me at this time. If this be your inquiry, if this be your desire, to honor God; by this subject you are directed to one way whereby you may do much in that way, viz., by honoring the Sabbath, and by showing a careful and strict observance of it.

That which is the business of the Sabbath is the greatest business of our lives, viz., the business of religion. To serve and worship God is that for which we were made, and for which we had our being given us. Other business, which is of a secular nature, and on which we are wont to attend on week days, is but subordinate, and ought to be subservient to the higher purposes and ends of religion. Therefore surely we should not think much of devoting one-seventh part of our time, to be wholly spent in this business, and to be set apart to exercise ourselves in the immediate duties of religion.

*(Continued next month)*

---

## Sentinel-Sunday Exchange Articles

This issue contains an article by the Rev. Marion G. Bradwell, executive director of the Lord's Day Alliance, which publishes the bi-monthly paper, *Sunday*.

In order to promote a better understanding between the Bible Sabbath Association and the Lord's Day Alliance—two groups which have

many differing views—THE SABBATH SENTINEL editor and the Rev. Bradwell have agreed to exchange articles in their publications. An article by the SENTINEL editor, "Why We're Different." will soon appear in *Sunday*.

---

#### ID'S ABOUT (From p. 15)

which did not observe holidays. The king, determined to put a stop to it, asked for parchment and pen to draft a decree. The knight came running declaring, "We're out of parchment, sire."

This presented no problem to the king, who ordered: "Go buy some."

---

#### 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).**

---

Sabbath-keeping, middle-aged couple looking for woman to live-in nice home, and care for invalid wife while husband is at work. Must be able to lift her to feet from seated position. Light house-

work. More for home than wages (minimal wage offered). Choice of two Sabbath-keeping denominations in area. Contact Mr. and Mrs. Charles Current, 3130 W. Bennington Rd., Rt. No. 5, Owosso, Mich. 48867.

---

I would like to correspond with a single gentleman 65-70 years old. I am a Sabbathkeeper in Meridian, Idaho, and live alone since my mother passed away. Address letters to Bible Sabbath Association, Ad Box C, Fairview, Okla. 73737.

---

CBS has announced that they will begin showing "X rated" movies on the late show on television. CBS further states that, if they receive no protests, these films will be shown in the future at earlier hours, even prime evening time. Here is something you can do about the moral situation in America. Let us all speak up. Send a letter to:

Dr. Frank Staton, President  
Columbia Broadcasting Network  
51 West 52nd Street  
New York, New York 10010

---

#### A CALL TO UNITY

Are we as the people of God fulfilling the prayer of Jesus in John 17:20, 21? We are not. Would you like to see it fulfilled? Would you like to have a part in a movement that is now working to accomplish this ONENESS by the power of the Holy Spirit? If so send us your name and address with zip code for the monthly periodical, "Voice of Unity," and information on what you can do. Write, Church of God, Box 02026, Cleveland, Ohio 44102.



Please renew your Sentinel  
subscription on your birthday  
without special notice.

# SAY!

## What's Happening To 1972?

Seems like just yesterday that the year began. Now we've turned over all but one leaf on the '72 calendars.

And that reminds us . . .

that a new year will soon be here.

Have you ordered your 1973 calendars with Sabbaths printed in red? You'll be wanting them soon for yourself and for gifts.

### How Much?

They are only 50 cents each—two for \$1.00. Write us for quantity prices.

Order from

**THE BIBLE SABBATH ASSOCIATION**

Fairview, Oklahoma 73737