

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

— Isaiah 21:6 —

MAY 1973

The Sabbath Sentinel

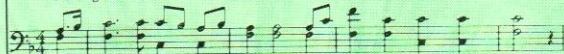
O Day of Rest and Gladness

C. WORDSWORTH

ARR. BY LOWELL MASON



O day of rest and glad-ness, O day of joy and light,
O day of sweet re - flection, Thou art a day of love;
New grac - es ev - er gain-ing From this our day of rest.



O balm of care and sad-ness, Most beau - ti - ful, most bright;
O day of res - ur - rection From earth to things a - bove,
We reach the rest re - main-ing To spir - its of the blest.



On thee the high and low - ly, Bend - ing be - fore the throne, Sing,
When gos - pel light is glow - ing With pure and ra - diant beams, And
To Ho - ly Ghost be prais - es, To Fa - ther and to Son, The



"Ho - ly, Ho - ly, Ho - ly," To the great Three in One
liv - ing wa - ters flow - ing With soul - re - fresh - ing streams,
Church her voice up - rais - es To Thee, blest Three in One.



Sentinel

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The Two Covenants from Mount Sinai

ARCHIE B. CRAIG

To a student of the Scriptures, it will be obvious immediately that the above caption does not use the expression "the two covenants," in the same sense as it is used in the Bible. The apostle Paul used "the two covenants," in Galatians 4:24, with reference to the old and new covenants. Our use of the same words here is for a different purpose.

We simply wish to provoke thinking on an important topic, and call attention to the often-overlooked fact that more than one covenant was dealt with at Mount Sinai.

The covenants of the Bible should be studied a great deal more than they are by Christians of our time, but we cannot in this brief article undertake a general discussion of the subject. If our examination of this one aspect of the subject arouses more general interest in this and related subjects, it will make us very happy indeed.

A Testament Made

What is the Old Testament, and from where did it come?

In the ninth chapter of Hebrews there is an interesting and informative discussion of the Old and New Testaments. This should aid us in finding the answer to our question.

Here the Old Testament is called the "first testament." Verses 18 to 20 give us this information: "Whereupon

neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you."

This information is based upon Exodus 24:3-8, and to save space here we ask the reader to please read these verses in the Bible. A comparison of these two chapters will show that the document (book) which was called a "covenant" in Exodus 24:7 was referred to as a "testament" in Hebrews 9.

Let us compare the statements made concerning the blood by which the book of the Testament was dedicated: "...Behold the blood of the COVENANT, which the Lord hath made with you ..." (Ex. 24:8). And, in Hebrews 9:20, "...This is the blood of the TESTAMENT which God hath enjoined unto you."

We also observe that the old and new COVENANTS of the eighth chapter of Hebrews are the Old and New TESTAMENTS of the ninth chapter.

Let us also make this comparison, as the instrument (new covenant) relates to our Lord, Jesus Christ. Hebrews 8:6: "But now hath he obtained a more excellent ministry, by how much also he is the *mediator of a better covenant*, which was established upon better promises."

Turning now to Hebrews 9:15 we read, "And for this cause he is the *mediator of the new testament*, that . . . they which are called might receive the promise of eternal inheritance."

Moses wrote the book of the Old Testament at Mount Sinai; then he read it to the people. This was not the first thirty-nine books of the Bible, but was a book containing the terms of the agreement which God had proposed. The people agreed to the conditions of this covenant (Testament).

Moses immediately slew the animals, the blood of which ratified (confirmed) the Testament. He sprinkled the book, the people, and every thing that pertained to that covenant. He did not sprinkle the tables of stone containing the Ten Commandments, because he had not yet received them from the Lord. Thus, the Old Testament was completed, and under it the people received the inheritance, the land of Canaan.

Most of the prophets who wrote the Holy Scriptures had not been born when the book of the Old Testament was written and sealed; therefore, it is improper to call their writ-

ings "Old Testament" as people do today.

Before we leave this thought, let us note one more point: there is no reference in the Scriptures to a "book of the New Testament." Why? Undoubtedly this is because the New Testament was not to be written except in the hearts of righteous people, by the Spirit of the living God.

Some Definitions

Thus, we see that in Bible terminology, testament and covenant are the same when their use relates to the old and new covenants made with Israel.

This is true because they are testamentary covenants; that is, they are "wills" which made disposition of the inheritance provided in their terms after the death of the testator in each case. The same is not true of all covenants mentioned in the Bible, because some are covenants of a different kind.

Some consist only of a promise, such as the covenant with Noah. See Genesis 6:18; 8:21; 9:9-17. Others consist of a contract or agreement, as between Abraham and Abimelech. See Genesis 21:22-27. Still others are a code of law.

Almost any large dictionary will give you these various definitions of the word covenant, and with a little research you can find them so used in Scripture.

Two Covenants

At Mount Sinai the children of Israel witnessed the formal disclosure and writing of two documents. These were referred to as covenants, yet they were not the same kind of covenant and neither of them ori-

ginated at that time and place.

Why do we need to study these matters? Simply this: many people are looking for an excuse not to keep the Ten Commandments. It is not that they object so much to nine of the commandments, but keeping the Sabbath is a greater price than they are willing to pay to please God.

They are willing to "scrap" the entire law just to get rid of the Sabbath. To justify their actions, they build an argument something like this: "The Ten Commandments were written at Mount Sinai—they were called a covenant, the covenant, etc. (Deut. 9:9-11)—and the Sinai covenant is done away with" (Gal. 4:24).

Does the reasoning sound logical? Of course it does. The deception is in the fact that texts belonging to different covenants are being jumbled.

But the confusion does not end here. They find that the old covenant is also called the Old Testament, and since the publishers have branded the first thirty-nine books of the Bible as the Old Testament, they conclude that none of the old Scriptures are for us today.

Nothing could be farther from the truth than this, but to bring out the truth requires a careful study of the Holy Scriptures.

Hear what the Bible itself says about the status of these Scriptures which were written by the prophets of old:

"And are built upon the foundation of the apostles and *prophets*, Jesus Christ himself being the chief corner stone" (Eph. 2:20).

"For whatsoever things were written *aforetime* were written for *our learning*, that we through patience

and comfort of the scriptures might have hope" (Rom. 15:4).

"And that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation . . ." (2 Tim. 3:15).

These and other texts show that the Old Scriptures, those written by the prophets, are for our study and use in this age. Do you suppose that the Holy Spirit-inspired apostle would have given us these many exhortations to study and profit (spiritually) from these scriptures if the old Scriptures and the Old Testament had been one and the same thing? Certainly not, because to have done so would have created a gigantic contradiction.

The same apostles clearly taught that the Old Testament (covenant) is no longer binding, and that for one to insist upon obeying its terms in this age results in falling from grace.

Let us now do some research in the history of the covenants.

In the prophecy of the new covenant to be made with Judah and Israel, God said He would make it "Not according to the covenant that I made with their fathers IN THE DAY that I took them by the hand TO BRING THEM OUT of the land of Egypt . . ." (Jer. 31:32).

Here is positive proof that the old covenant originated in Egypt, but those who wish to make the Ten Commandments the "old" covenant counter with I Kings 8:9, which says, "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, *when they came out of the land of Egypt.*"

This verse does not say the same thing as the former one. Can you see a difference between "when they came out of Egypt" and "the day I took them by the hand to lead them out," etc.? 1 Kings 8:9 refers to their being at Mount Sinai, en route from Egypt to Canaan, and Jeremiah 31:32 refers to their being still in Egypt, but ready to come out. Let us see what happened at the two times respectively.

Origin of the Old Covenant

After Moses' experience of the burning bush (Ex. 3:2, 3), God sent him back to Egypt with a plan for the delivery of the children of Israel from the cruel bondage in which they were being held (See Ex. 3:7-10).

The first thing that had to be done was to have an understanding, an agreement embodying a promise; a covenant, between God and the people to be delivered. In Exodus 6:4, it is recorded, "And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers."

The word "covenant" as used here does not refer to the covenant now being made, but to a covenant previously made with Abraham, the father of this nation. This is a good example of how a covenant may involve another entirely different covenant. There are other examples of this in Scriptures, as we shall see later.

The covenant *made in Egypt* was only a verbal agreement at the time, and due to Israel's circumstances and the impending judgments of God upon Pharaoh and his people, every-

thing had to be done in great haste.

The Passover, the first ritual established under this covenant, and as part of the covenant, was observed in a manner to depict the urgency of the times. But, when Moses and Aaron delivered the good news of God's intervention on their behalf (Ex. 4:29-31), the people accepted the opportunity to "go and serve the Lord," bowing their heads and worshipping as they did.

As they went, the whole nation was "baptized unto Moses, in the cloud and in the sea" (I Cor. 10:1, 2) and sang a song of deliverance on the other side.

The Formal Making of the Old Covenant

The third month afterwards found the Israelites encamped at Mount Sinai. The record of activity there reveals that although God had accepted Israel to be His people when they were still in Egypt, He was at this time formally organizing them into a peculiar people and nation. In a similar way the covenant (Testament) which had been hastily entered into in Egypt was now being made into a legal document.

There are several references in the Bible to this important event and the subsequent giving of the Ten Commandments. Perhaps the most complete references are Exodus 19:1-20 and Exodus 24:1-12. These chapters complement each other, so the reader needs to study them together to get the complete story.

When all the facts are put together, one sees that Moses received the terms of the covenant from the Lord and wrote them in a book. Then he read the book to the people

and they agreed, saying, "all the words which the Lord hath said will we do," and Moses returned the words of the people to the Lord.

After that he ratified the Testament with the blood of the sacrifices which he offered. Thus, the Old Testament was finalized at Mount Sinai. After this it became known as the Sinai Covenant, or the Covenant from Mount Sinai. This is also the "first" covenant referred to earlier.

In both chapters referred to above we see that after the completion of this Testament, Moses was instructed to "sanctify the people" for three days.

Then, at the command of God, he ascended the mountain to receive the tables of stone, but he was sent back to the camp temporarily to warn the people not to come near or touch the mountain. It is uncertain just how much time this required, but having done this, he ascended the mountain again and entered the very presence of God. Here he remained forty days and forty nights, at the end of which time he was given the tables of stone containing the Ten Commandments.

On the basis of information given, we see that a minimum of forty-three days elapsed between the completion of the Old Testament and the delivery of the Ten Commandments to Moses.

The Ten Commandments

"And he declared unto you HIS COVENANT, which HE COMMANDED you to perform, even ten commandments; and he wrote them upon two tables of stone" (Deut. 4:13). Here the Ten Commandments are called "His [God's] Covenant," but nowhere in Scripture are they

called the OLD Covenant.

Indeed they are not the Old Covenant. As we have shown from the Scriptures, the Old Covenant was a testamentary covenant (a TESTAMENT, if you prefer) and since the Ten Commandments do not constitute a testament, THEY COULD NOT HAVE BEEN THE OLD COVENANT.

The Ten Commandments are a code of law, complete within itself. Therefore, when God finished speaking the words of the Ten Commandments, it is said that "...he added no more" (Deut. 5:22).

The Ten Commandments are a stipulation, a law, or commanded covenant. However, there is nothing in the nature of this law-covenant which would prevent it from operating in connection with other covenants which God had given, and it has always done so.

The Ten Commandments did not originate at Mount Sinai. From the Bible we learn that, "Whosoever committeth sin transgresseth also THE LAW: for sin is the transgression of the law" (1 John 3:4). Therefore the law is as old as sin.

That this refers to the ten-commandment law becomes perfectly clear when we search the Scriptures on the subject. Paul said, "...I had not known sin, but by THE LAW: for I had not known lust, except THE LAW had said, Thou shalt not covet" (Rom. 7:7).

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he [margin, THAT LAW WHICH] that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou

art become a transgressor of the law" (James 2:10, 11).

"...The strength of sin is the law" (1 Cor. 15:56), for in fact sin cannot exist where there is no law (See Rom. 4:15).

God sanctified the Sabbath at creation (Gen. 2:1-3), and in Biblical terminology, to sanctify a day is to command its observance (Joel 1:14). Thus the Sabbath commandment was binding from the beginning. Adam and Eve coveted what God withheld from them, and by becoming lustful they not only broke the Tenth Commandment but also the First, because "covetousness is idolatry" (Col. 3:5).

In fact they violated all of the Ten Commandments, in either the literal or spiritual sense, with the possible exception of the Fourth or Sabbath commandment. The commandments do cover man's motives as well as his physical acts.

For proof of the "spiritual" application of the law, please note Paul's discussion of spiritual adultery in Romans 7:1-4. He insists that the "first husband," "the old man," our carnal nature, must be dead before we can be married to another, even Christ.

This illustrates the deep spiritual meaning and the effectiveness of the Ten Commandments as an instrument which defines sin.

The earliest immoral acts, Cain's murder of his brother Abel, for instance, were condemned of law in those times. Someone will ask, "But was it a coded law?" Let someone prove that it was NOT a coded law! The inspired record of those times is very brief, but one thing stands out in all the Bible—Our God is a

God of ORDER (1 Cor. 14:40), and order implies law.

Secular history records that the Egyptians and Chaldeans in very early times had moral codes which forbade murder, adultery, theft and other immoral acts, which were strikingly similar to that which was given hundreds of years later to Israel on Mount Sinai.

This and other similar occurrences have led historians to erroneously conclude that the Hebrews copied much of their religious code from other, more ancient, religions.

Unfortunately, many of our great historians have not been believers in a Creator and creation. Consequently, we cannot expect them to tell us that traces and fragments of the true faith found in pagan religions prove a prior connection to the true God and His true creation. It is, nevertheless, true.

From Exodus 16, verses 4 to 30, we learn that God had a law before any law was written at Mount Sinai, and that His law in that time included the command to observe the Sabbath, the seventh day of the week.

The Old Covenant had the characteristics of being both a testament and a mutual agreement. When this covenant was formally made at Mount Sinai, the people entered into a covenant to keep a covenant.

God, in setting forth the terms of this agreement, said, "Now therefore, if ye will obey my voice indeed, and keep MY COVENANT, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine" (Ex. 19:5).

In view of what God declared HIS COVENANT to be (Deut. 4:13), we

(Continued on page 17)



Rachel Preston's Witness

*Adapted from a sketch by John C. Reichert
by REV. ALBERT N. ROGERS, President and Historian
of the Seventh Day Baptist Historical Society*

ONE hundred twenty-nine years ago Rachel Oaks Preston, a member of the First Verona Seventh Day Baptist Church, Verona, N. Y., shared the Sabbath truth with a congregation of Adventists at Washington, N. H. Frederick Wheeler, pastor, and members of the church accepted the Sabbath and soon others, including Mrs. Ellen G. White, did so. So it was that the Millerite movement largely embraced Sabbath keeping and the term "Seventh-day" became distinctive to the Adventist denomination.

Rachel Preston was born at Vernon, Vt., in 1809 and named Rachel Delight Harris. Her parents were thrifty New Englanders who stressed education. Stories of cheap virgin land that came east from central New York lured them; and Rachel's brother Augustus Harris joined the Berkshire emigration of 1825 when many families trekked to the Rome and Utica, N. Y., area and settled there.

In 1826 Rachel Delight Harris was married to a Mr. Oaks and the same year united with the Methodist church of Vernon, Vt. Their daughter, Delight Oaks, was born the next year. It is assumed that Mr. Oaks died in 1835-36. Rachel

then taught school for a livelihood. Reports of ship (Erie Canal) building, glass blowing, and coopering in Durhamville and New London, N. Y., that would give employment to 200 workers reached Vernon. Some who moved there probably took the name Vernon to the town of that name in central New York. Surely there would be need for school teachers in the new communities and Rachel Oaks and Delight went to Verona, N. Y., in 1836. She and her brother Augustus joined the Verona Church in 1838 and Delight joined in 1842. Augustus served as clerk of the church in 1843.

Mrs. Oaks was known in Verona as a widow with some property and as a teacher in Stacy Basin and other places. In 1843 she was married to Nathan Preston, whose family had come from eastern Massachusetts and was of Revolutionary stock. One wonders if their marriage was a happy one, for nothing is known of it. The same year Delight Oaks went in September to Washington, N. H., to take charge of a rural school. Later she was to marry Cyrus Farnsworth there.

About Thanksgiving time, 1843, Rachel Preston went to visit her

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Traces of Septenary Institutions Among Different Nations

TERRIL D. LITRELL

DAYS of rest from ordinary labor—the division of time into weeks—and the ascription of special importance to the septenary (seven) number, though varying in frequency in different countries, can be traced in most cultures from the earliest times, except for certain tribes such as the aborigines of Australia, which are very low on the social scale.

The Sabbath is paradisiacal in origin; it was given to Adam and Eve in the Garden of Eden, which was located in the Tigris and Euphrates region along the border of Babylonia (Gen. 2:8-14). There are no less than ten passages in the book of Genesis which infer that the Sabbath was observed by the patriarchs. It is also noteworthy that the Sabbath is reckoned as pre-exilic to the Hebrew people.

The Babylonian culture had a Sabbath on which the priests conciliated the gods. This was a time when no work was done. The seventh, fourteenth, twenty-first and twenty-eighth days of the month were marked on a calendar for sacrifices and festivals.¹

The story of the tower of Babel as recorded by the sacred historian is one of the most fascinating stories of all time. It was a time when all mankind spoke one single language. The people of Babylon want-

ed to build a temple-tower as a monument to themselves. But the Creator stopped them by causing them to speak different languages (Gen. 11:1-9). As the people of Babel (meaning "confusion") penetrated into all the earth, speaking different languages, they took with them the use of the septenary number.

The word "Sabbath" is one of the few words that have flowed through many different languages without major change. Today it is generally recognized as meaning the seventh day of the week (Saturday). The following tabulations from ten languages are given the words to designate the seventh day of the week: Babylonian, *Shabattum*; Bohemian, *Sabota*; Greek, *Sabbata*; Hebrew, *Shabbath*; Italian, *Sabbato*; Latin, *Sabbatum*; Portugese, *Sabbado*; Russian, *Subbato*; Spanish, *Sabado*; Syriac, *Shabbath*.²

Although the septenary number was carried from Babylon into all the earth, not all people continued to observe the same day of rest. As different religions arose, each one observed a different day as the Sabbath. As a result the true seventh day of the week became corrupted among the various cultures and na-

(Continued on page 18)



KEEPING POSTED

POW's Testify of Power of Prayer

"Statements from returning prisoners of war prove that religion is not dead; it is alive and well," states Kenneth L. Hansen, executive vice-president of religious Heritage of America, Inc.

Taking note of the number of returned POW's who have testified that their faith in God helped them survive their years in prison camps of North Vietnam, Mr. Hansen says, "Once again we have proof that faith in God is an important part of our lives."

"Many of the returnees have affirmed a close, personal communion with God—a renewal of faith. They experienced a spontaneous need for worship services, choirs, and Scripture study. Their favorite hymns were "In The Garden," "You'll Never Walk Alone," "What A Friend We Have In Jesus," and "Holy, Holy, Holy."

"In their most trying hours of loneliness and pain, it is significant that these men turned to a source of strength and confidence outside themselves. The men reconstructed whole passages of Scripture from memory, and memorized favorite portions, such as the Beatitudes, Romans 12, and I Corinthians 13."

World Today Broadcasts to China

The World Today program featuring Kenneth H. Freeman, of Friendly, West Virginia, a Church of God (Seventh Day) minister, has been breaking new ground by broadcasting to nearly one billion people of Chinese heritage in Asia and the many isles of the vast Pacific. So worthy does the Nationalist Chinese Government consider this program that it has been broadcasting it since February 2, 1972, over the facilities of the Broadcasting Corporation of China, which is similar to the BBC in Great Britain.

Missionaries were forced out of Mainland China when the communists took control in 1949; those that refused to leave were imprisoned. On the Chinese mainland there are now close to 280 million people born since the Communist takeover who have never heard one word of the Gospel.

Radio is enabling the World Today program to bring the Christian message of peace to those and others—something missionaries have not been able to do since 1949. There is the added feature that through radio everybody can be told, instead of a narrow geographical area that a missionary can reach.

New "Living Bible" Best Seller During 1972

"The Living Bible," a paraphrase of the Bible in modern English, was the country's best-selling book in 1972.

It tops *Publishers Weekly* non-fiction list on the basis of nearly 2 million sales through Doubleday & Company, Inc. An additional 5 million copies were sold by Tyndale House Publishers. Dr. Kenneth Taylor, who paraphrased "The Living Bible," is president of Tyndale House.

Publishers Weekly credits "The Living Bible" with recorded Doubleday sales of 757,216 copies to the trade during the last four months of 1972. That says nothing of the figures for the other eight months of the year.

Publishers Weekly reminds that the Bible is considered "always the best seller" by the industry. It seldom makes the best seller list, says the magazine, because "bookstores often neglect to report Bibles, cookbooks and other titles they consider staple stock."

Another reason, reports the magazine, is that the big sale for the Bible is spread widely through middle America rather than in the large metropolitan center stores that chiefly report. This is particularly true of "The Living Bible."

In addition to Doubleday's sale to the trade, Tyndale House, which publishes the entire "Living Bible" has seven other editions—including a children's New Testament and a youth edition.

The additional 5 million copies of "The Living Bible" sold by Tyndale House went to retail outlets not covered by Doubleday.

"The Living Bible" is rapidly finding its place in seminary classrooms, where many students use it for additional insight into the Scriptures. It is also found frequently in study and discussion groups where more than one version of the scripture is desired.

Part of the phenomenal success of "The Living Bible" may be attributed to the description of the Bible itself by Mark Taylor, a Duke University student who is a son of the translator, Kenneth Taylor.

"The Bible can be banned, burned, ignored or denied," said young Taylor. "But it won't go away, for it is a living book with a timeless message that has bridged the generation gap for countless centuries. It still retains the power to change lives so that the unusual seems normal and only in retrospect does one observe God working."

Seven Directors Attend Session

Seven directors and Mrs. Lawrence Burrell, assistant secretary-treasurer, were present at the business session held in the Fort Wayne, Ind., Seventh-day Adventist Church board room on Sunday, April 22.

Attending were President Terril D. Littrell, Mr. and Mrs. Lawrence Burrell, Edgar Lippincott, Dr. Allen R. Babcock, Kenneth H. Freeman, Leo L. Floyd, and Eugene Lincoln. President Littrell preached at the worship service in the church the previous day, after which the host church held a Fellowship dinner for members and guests.

An account of business transacted will appear soon in this magazine.

Excerpts _____

from _____

Letters _____

ANDREWS RUR



Conducted by Terril D. Littrell

We receive the SENTINEL and are thankful to the Lord for it. We hope to live till Jesus comes.

—Floy Bishop, Kentucky

* * *

I wish to renew my subscription to THE SABBATH SENTINEL. Please find enclosed \$5 for renewal and for a calendar.

I am a Seventh-day Adventist, but do enjoy the magazine each time it comes. Keep up the good work of publishing the truth about Sabbath-keeping before the people everywhere.

—Mrs. D. B. Sharpe, New York

* * *

In the January issue of THE SABBATH SENTINEL you extended to your readers an invitation to express their opinions on how the magazine can be improved.

It has been my opportunity to acquire and read several copies of THE SABBATH SENTINEL and I have found it to be very inspiring and faith building.

There is one thing that I wish above all else, and that is that we be ONE in Christ Jesus. Although we believe in and hold to God's holy Sabbath, we do not all speak the same thing the way the Bible teaches. There are doctrines and personal beliefs that keep up apart. . .

Is Christ divided? Is He coming back for a divided church? Do we not indeed impede His return while we hold to our differences as a cloak around us, smug in a self-righteous feeling that "we are right"?

Why can't we get together and study these things? We need one another! Oh, how we need to see this more than ever as the Sunday-keeping churches are uniting and we are so split and divided. Could it be that we have created a Sabbatarian BABYLON? Would the Holy Spirit have fallen upon the brethren of the early church on the day of Pentecost if they had not been ALL in ONE ACCORD?

Most people who were not born into Sabbatarian churches came into them through study and the leading of the Holy Spirit. . . . The Word of God is so simple that even a fool need not err therein.

My heart reaches out to all my brethren, wherever they may be. We have been in separate denominations too long now, and we need to come together. I hope and pray that THE SABBATH SENTINEL can be used to promote unity among us all. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

I would like to hear from others who feel the same as I do.

—Sister Ruth Thomas

1439 Park Ave.,

Baxter Springs, Kansas 66713

* * *

I do so enjoy the "Echoes From Eden" heard over Radio Station KXEN here in St. Louis. The music is beautiful, and the talk on the Sabbath is very good. The speaker

has a nice appealing voice. Would it be possible for me to have a tape of this to be used when others come in? If you could, would you please mail me one? I am enclosing — for THE SABBATH SENTINEL and calendar, what is left over, use for "Echoes From Eden." Hoping that I can help still further.

—Homer Rice, Missouri

* * *

In your tract *Questions for Seventh Dayists*, you try to prove that Christians today should keep Saturday as a holy day. But the keeping of the seventh day is not scriptural; it is man made doctrine. Every day to the Lord is a Sabbath day. Sunday is no more a correct day than the seventh. All day keepers are perverting God's Word. . . .

—John Gizen

2710 Dunmore Road S. E.,
Medicine Hat, Alberta,
Canada

* * *

Here is a check to be used for God's work. I enjoy the SENTINEL very much.

Please send me a copy of the pamphlet, *Questions for Seventh Dayists*. I keep the seventh day, although there is not a church of this faith close here. May God help you in your work.

—V. Wright, North Carolina

* * *

It is time for me to renew my subscription to THE SABBATH SENTINEL. I enjoy this magazine very much.

I have been a Sabbath-keeper since 1919. Many people believe that the Sabbath is right to keep but are

afraid to keep it because they lack the faith. . . .

I hope that someday all Sabbath-keeping churches will join together. Enclosed is a check to be used to print THE SABBATH SENTINEL and support the radio work.

—F. S., North Carolina

* * *

I am a Sabbath-keeper and have heard your knowledgeable radio program "Echoes From Eden," and I must say that it is the most distinguished program of this type that I have ever heard. . . .

—C. R. B., Alabama

* * *

Thank you for sending THE SABBATH SENTINEL. It is truly a spiritual vitamin to help one grow in grace and knowledge of the Almighty. May the Holy Spirit continue to lead you.

—J. S., Pennsylvania

* * *

Nearly two years ago, as a result of faith-building articles from copies of your magazine which had been passed on to me by a friend, I became a Sabbath keeper. I have been intending to write you for some time now. Please accept my check to pay for a subscription to THE SABBATH SENTINEL.

B. T., South Carolina

* * *

Your magazine, THE SABBATH SENTINEL, is something like I had never read before. A copy of it was handed to me by a Reverend Terril Littrell at a Full Gospel Business Men's Fellowship in Kansas City last Easter. As a nun with over 30 years of active service in my Church I am seek-

ing and experiencing things as I never did before.

In reading it I can understand what the Spirit is doing in and through others who are completely different from us.

God bless you.

—Sister M. J., Missouri

* * *

I love the SENTINEL. It is spiritual dynamite. I want something to feed my soul along with the Bible, and this is it!

—A. W., New York

* * *

Recently a friend sent me a copy of THE SABBATH SENTINEL. I am enclosing — for a subscription and membership. I am a former S.D.A., and S.D.B. minister.

—L. H., Virginia

THE ? BOX

Conducted by Terril D. Littrell

Jesus' disciples were hungry, so they picked grains on the Sabbath day (Matt. 12:1, 2). Only the Pharisees condemned them. In this day and age, many would go hungry if they decided all of a sudden not to serve their employers on Saturday. Yet most Sabbath-keepers look down on this sort of thing. What kind of work CAN be done on the Sabbath?

Readers are invited to send in their answers to this question. Please send all correspondence concerning this matter in care of this depart-

(Continued on page 19)



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

KBLE-FM, Seattle, Wash. (93.3 mHz)—12:05 p.m., Mon.-Fri.

KFNF, Shenandoah, Iowa (920 kHz)—4:30 p.m. Mon.-Fri.

KOAM, Pittsburg, Kan. (860 kHz)—11:45 a.m., Mon.-Fri.

KOFE, St. Maries, Idaho (1480 kHz)—12:30 p.m., Mon.-Fri.

KXEN, St. Louis, Mo. (1010 kHz)—5:30 p.m., Mon.-Fri.

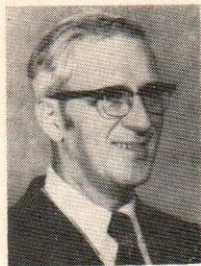
WBRI, Indianapolis, Ind. (1500 kHz)—1:30 p.m., Mon. and Fri.

WMOO, Mobile, Ala. (1550 kHz)—3:35 p.m., Mon.-Fri.

WNWI, Valparaiso, Ind. (1080 kHz)—4:25 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

Spiritual Snowdrifts

IT will be the middle of May or even later as you read this issue of the magazine, but I am writing it on April 1. Buds are beginning to swell on trees here in northeastern Indiana; it is hard to believe that just two weeks ago I was struggling to drive through deep snowdrifts on Interstate 69.

I had promised two days before to go to Marion, 50 miles distant. Ordinarily—including the city driving—this is a one-hour trip. But on that Sunday it took just three hours. It was necessary to go 20 miles out of the way just to get to the interstate, as drifts and abandoned vehicles blocked several closer access routes.

Twice it was necessary to stop on the interstate and, with other drivers who were stopped in a long line, to help push cars out of drifts so they would not block the way. In one case a semi and a car were both stalled, and it was necessary to wait for a snow plow to clear the route.

In Michigan such a snow would hardly cause the road maintenance men to blink their eyes, but Indiana is just not equipped to handle un-

expected deep snows on its highways.

There were times I almost turned around, giving up the trip; but with the Lord's help my little Plymouth Duster (which I usually don't have too many good things to say about) made it, having to be pushed out of a drift only once. When I made the promise to go to Marion, I had no idea what obstacles would make it difficult; the weather forecast was for "showers."

None of us, when we make a commitment to follow the Savior and let Him have full control of our lives, knows in advance what awaits him—what trials, temptations, and difficulties lie ahead. Maybe that is good, for we might shrink from following if we knew what would follow.

On the other hand, if we could see the future and know beforehand that we would have divine help to push us out of the snowdrifts of life, we might be encouraged. When we come face to face with one of these spiritual snowdrifts, it often looks like it will cover us up, unless we exercise faith and see beyond the seen to realize the spiritual "four-wheel drive," "studded tires," and "free towing service" that are available to us.

The Sabbath is a big snowdrift to many Christians when it appears in their spiritual experience. Many will seek to detour around it, getting stalled off the strait and narrow road; then it is difficult to get them back on the route. They ask, "What about my job?" "What will my friends say?" "How will my family react?" And the snowdrifts seem impossible to go through.

But these drifts can be gone through victoriously. If we read the small

print on our "credit cards," we find such precious words of hope as "all power," "I am with you always," and "thou art with me."

Difficulties of keeping God's Sabbath are only an imaginary snow-drift; it is not as high or as dense as it may seem at first.

Eugene Lincoln

THE TWO COVENANTS FROM MOUNT SINAI

(Continued from page 8)

must conclude that the people of Israel here covenanted to keep God's Covenant, the Ten Commandments, and that as yet they had not received those commandments on tables of stone.

There is nothing strange or unusual about God's people making a covenant to keep a covenant. It is done every time a genuine conversion takes place. The convicted sinner promises that, with God's help, he will be obedient to God's will for his life—the new covenant. In Israel's case, it was not an individual, but an entire nation accepting their God, upon God's terms.

The Book of the Covenant, written and confirmed at Mount Sinai, was a carnal, temporary arrangement between God and the nation of Israel; so was its priesthood, its ministry, tabernacle service, administrative law (the book of the Law of Moses) and sacrificial system.

All of this has been replaced by the new covenant, which has a more excellent ministry, an eternal priesthood, an administration of the Spirit,

and one all-sufficient sacrifice by which "...he [Jesus] hath perfected for ever them that are sanctified" (Heb. 10:14).

The books of Hebrews, Galatians, Ephesians and others were written primarily for the purpose of revealing this glorious truth.

Just as surely as the Old Covenant officially came to an end at the death of Christ, there was another document (covenant) received at Mount Sinai which was of an entirely different nature and which has not been abolished. It is HIS COVENANT, the Ten Commandments, a law, but not in itself a testament; it is holy, just, good, and spiritual (See Rom. 7:12, 14).

In Acts 7:38, its revelation by God, and reception by Moses, is described this way, "This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles TO GIVE UNTO US."

This could not have been said about the Old Testament, but it was said and is true of the Ten Commandments. It is the code of law which Jesus did not come to destroy (Matt. 5:17-19), and which is established by faith in those who know God in the pardon of their sin (Rom. 3:31).

It defines and condemns sin in the Gospel age (Rom. 3:20, 7:7-9), and is the basis of the New Covenant (Testament) being written in our hearts by the Spirit of the living God (Jer. 31:31-33). This being true, it is no wonder that this law was given a prominent place throughout the Apostolic Scriptures.

—From *Bible Advocate*

(Continued from page 9)

daughter in New Hampshire. Together they attended the Adventist Church with the Farnsworths. At a prayer service in mid-January, Rachel Preston voiced the Sabbath devotion of her home church. She had been trained to speak publicly and she believed profoundly in the institution of the Sabbath. The impression she made was profound, and William Farnsworth began to observe the Sabbath the following seventh day. Pastor Wheeler wrote that he accepted the Sabbath in March, 1844, and by the end of May the church at Washington was committed to the Sabbath. Reports of their new blessing spread excitement in New England and back to New York state. Adventist ministers T. M. Preble and Joseph Bates wrote pamphlets on the Sabbath, which were widely circulated.

In October, 1845, Rachel Preston and her daughter united with the Washington Church. Presumably they requested letters from Verona, but the minutes there say that the requests were laid before the church, and the clerk was instructed to inform them "that the Church cannot consistently grant them their requests while they walk in faith and in obedience to the laws of God."

We find no evidence that Rachel Preston ever returned to central New York, but she deserves to be remembered for her faithful witness. Her picture was on display at the Seventh Day Baptist General Conference at Nyack, N. Y., in recognition of the 125th anniversary of that witness. She died at Vernon, Vt., February 1, 1868.

The Sabbath of the Bible is one of God's good gifts to all who will receive it. Many Seventh-day Adventists have expressed gratitude to Seventh Day Baptists who were a means of bringing the Sabbath to them.

TRACES OF SEPTENARY INSTITUTIONS AMONG DIFFERENT NATIONS

(Continued from page 10)

tions. There is reason to believe that this corruption was the result of violent and crafty measures of rulers who transferred the stated day of rest from the seventh to another, just as Jeroboam substituted the eighth month for the seventh in observing the feast of Yahweh (I Kings 12:32).

The ancient Chinese observed Sunday as a holy day.³ The Persians observed Monday.⁴ Negro tribes of Guinea set apart Tuesday to religious worship.⁵ The Saracens kept Friday for their holy day hundreds of years before Mohammed was born. It was from them that he and his followers adopted the custom.⁶ The old Hawaiian custom of a strict tabu day included a remarkable approximation to the institution of a weekly Sabbath.⁷

The distribution of time into seven days with a septenary day of rest and sacredness, in which labor is discontinued and homage rendered to some deity, exemplifies the sabbatic principle which has been observed by people in most cultures. The material from which we draw our information is sufficiently extensive and clear to warrant dogmatism that in earlier times the Sabbath was observed and that there has been a

seven-day week running throughout the calendar year.

Men have hesitated to break the continuity of the weekly cycle of seven days. Revolutionary France, in its attempt to stamp out Sabbath observance, instituted a ten-day week in 1793, but finding it impractical, returned to the seven-day week in 1806. Likewise Russia, after the Bolshevik Revolution, established first a five-day week and then a six-day cycle, but returned to the seven-day system in 1940.

REFERENCES

- ¹The Origin of Laws, Vol. 1, p. 32
²"A Chart of the Week," compiled by William M. Jones (1886).

³Land of Sinium, Gillespie; pp. 161-162.

⁴The Religions, Hyde; pp. 189-190.

⁵Pilgrimage, Purchas; p. 264.

⁶Ibid., book 7, ch. 2, sect. 4.

⁷Rest Days, Hutten Webster; (1911) p. 64.

THE ? BOX

(Continued from page 15)

ment, so that it can be published and others may benefit from it. Please try to stick to the point in consideration instead of wandering in another direction. If you have questions concerning the Sabbath, please send them in also.

Who Gets It?

Men, what becomes of your estate if you die without a will and you have no living children or grandchildren?

Your wife? Guess again.

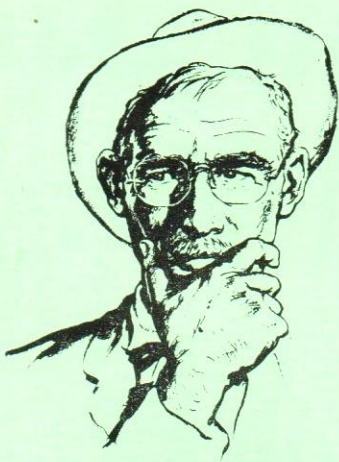
Depending on the state in which you live—and the laws of descent and distribution—your wife may get less than half of your estate. It's best to check with your attorney and make a LEGAL WILL.

And when you do, remember that the Bible Sabbath Association headquarters appreciates bequests and puts them to careful use.

REMEMBER, the greatest benefits from this service come with thorough planning long before illness or death is imminent.

If we can help you with your plans for a will let us know.

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