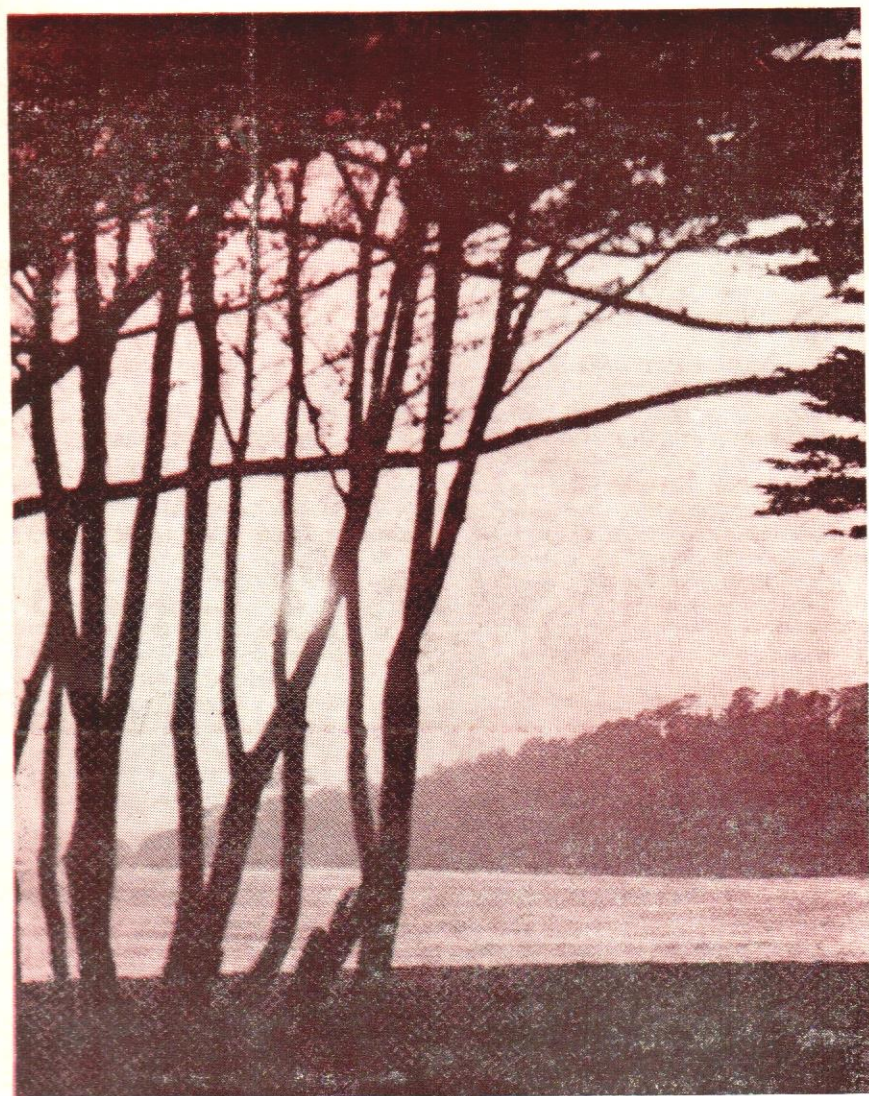


*"Go, set a watchman,
Let him declare what he seeth."*

— Isaiah 21:6 —

JUNE 1973

The Sabbath
Sentinel



The Sabbath

Sentinel

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 EDITOR EMERTIUS Ruby C. Babcock

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The object of this non-sectarian, non-denominational 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.

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I enclose

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By My Spirit, Saith the Lord!

MRS. WILLIAM CALVIN BALL,
*founder and leader of
the Prayer Room Mission,
Dyersburg, Tenn.*

In the year 1931, during the days of the great economic depression, God moved in a mighty way in the life of my mother as she read God's Word alone at our family altar. God's temple was within our home and we worshiped there daily. There was a small Presbyterian church in our community, but my mother never once attended nor sent us children there.

Since 1908, my mother, Mrs. Ida M. Chandler, had become a deep student of the Bible and was obedient to that which she knew and understood to be the truth.

She said to my dad after our eve-

ning meal one Friday night, "You know, I really believe that we are not keeping the right day for God's holy Sabbath."

My dad asked, "Why not?"

She then pointed to our big old country style calendar and asked what



day of the week was the first day of the week. Of course he replied that it was Sunday.

Then she said so tenderly and softly, "And what day did God say was His holy day?"

They agreed that they had been keeping the first day of the week holy instead of the seventh of the Bible. That question was settled that night.

Mother placed a fleece before God that if she had found the true Sabbath, at least two teen-agers would be baptized with the Holy Spirit that next day, which was the Sabbath. The fleece was approved, and four teen-agers received their baptism in the Spirit.

My dad was an old-fashioned country farmer, a good man, but not a Christian yet. But when he saw the power of God moving, he declared, "No more work around here on Saturday for these children."

That same fall we had a smoke-house full of hams, shoulders, sausage, and lard. My mother again found and read some Scriptures that were new to us, from Deuteronomy 14 and Leviticus 11 concerning certain foods that God's people were not to eat.

Even though we were very poor people and heavily depended on this as part of our main diet, yet my dad—through honor and respect for my mother—would not bring it into the house. He would not sell these pork products, but gave them away. That year we had very little meat at our house except for chicken and occasional fish, but God gave us an abundance of joy because we had obeyed His Word.

We suffered much need for material goods in those depression years,

but we gained many riches spiritually.

When I was about 14, mother began to have Sabbath services in our home and invited the neighbors and children. Folks called us seventh-day Adventists. We then moved to a much better place to live—but everywhere we went we were known as "those Adventists." The truth was we didn't know any Seventh-day Adventists at that time or, for that matter, anyone else who believed in the true Sabbath.

In 1934 we moved across state to Dyersburg, Tenn., and there we met our first Adventist people. We occasionally attended their services for five years, but never became members of their church. Mother felt led to open up our home for services as she had always done.

In 1940 my mother, my children, and I met for Sabbath services in our home. We began to invite other children in from play and off the streets to worship with us. By 1950 we had to have more room to accommodate all the children who were coming to Sabbath School, so we built a little chapel of prayer onto the west side of our modest home. By 1955 we had to move out of the house to make space for classrooms and sanctuary. Since 1955 we removed several inner walls to enlarge the sanctuary space.

By 1970 there were no more walls available to expand and we received the witness in the Holy Spirit to build a little chapel, which is now near ready for dedication, near our home in Dyersburg. We have a full floor of classrooms on the first floor, the second level is God's sanctuary, and a small third floor has an upper room

(Continued on page 13)

Why Some Baptists Keep the Seventh Day

REV. JAMES McGEACHY

THE observance of the seventh-day sabbath is the only point of difference between the Seventh Day Baptists and other General Baptists. We worship the same God, the Father, and rejoice in the same Savior and Lord, the Lord Jesus Christ, whose redeeming work on the Cross of Calvary is the only basis of our hope of salvation, and seek to follow the guidance of the Holy Spirit into all truth, rejoicing in the forgiveness of sins through our Lord's finished work of atonement, being justified through faith in the risen Christ, and finding grace to help in time of need from Him as our Great High Priest seated on the throne of grace in the heavenly sanctuary, and looking for His glorious return to set up His kingdom upon this earth.

Why then, while holding this evangelical faith, do we observe the seventh day? Have we fallen from grace? Are we seeking to place ourselves under the Law, and attempting to earn salvation by works, when the New Testament so plainly teaches that by the deeds of the Law shall no man be justified in His sight, and that salvation is all of grace?

Naturally there is not enough space to pursue all the points here, but we would assure our readers that we do

believe in justification by faith, and that we have no righteousness of our own in which we can trust. Only as we are clothed in the righteousness of Christ we can we find acceptance with God.

“Remember the sabbath day, to keep it holy. . . . the seventh day is the sabbath” (Exodus 20:8-11).

Seventh Day Baptists observe the seventh day, that is from sunset Friday till sunset Saturday, as the Sabbath simply because they love God and the Lord Jesus Christ, the Lord of the Sabbath, and desire to obey His will as expressed in the Commandments. “If ye love me, keep my commandments.” John tells us that “in the beginning was the Word, and the Word was with God and the Word was God. By Him were all things made, and without Him was not anything made that was made,” and this Creative Word was made flesh and was manifested in the Lord Jesus Christ, who Himself said that among the things that were made in the beginning was the Sabbath, “the sabbath was made for man” (John 14:

15; 1:1-14; Mark 2:27, 28).

Therefore, we believe that it was the pre-incarnate Christ who, as the Word, created all things, and consequently He it was who rested on the first seventh day from the work of creation, who blessed and sanctified it, and so to us it is in the deepest sense the Christian Sabbath, the only day of the week of which the incarnate Son of God claimed to be Lord, and therefore to us the true Lord's Day (Gen. 2:1-3).

"Oh, but," some will say, "we thought the seventh day was the *Jewish Sabbath*." To this we reply simply that the Sabbath was made for man long before there were any Jews. There were no Jews in the Garden of Eden. The Jews are simply descendants of Judah, one of the twelve sons of Jacob.

The Sabbath was instituted before sin entered the world, and therefore before the work of redemption was needed. The object of the work of redemption is the restoration of that Paradise, of which the Sabbath was a part in the beginning. Therefore, to us it is not a type or shadow of the work of redemption, but a pledge of the eternal rest which awaits the redeemed, being a portion of the lost paradise which remains to us.

When the moral law was proclaimed from Mount Sinai, God saw fit to insert the commandment to "remember the sabbath day, to keep it holy" right in the midst of the decalogue. The Ten Commandments, all acknowledge, are summed up in the two great commandments: to love the Lord our God with all our heart and our neighbor as ourselves, and so our love for God is expressed in ob-

erving the Four Commandments on the first table of the Law, and our love to our neighbor by keeping the last six commandments.

Therefore, if we love God, we will worship none but the Creator, we shall not bow down to graven images, we will not take His name in vain, and we will honor the day which He blessed in the beginning.

Now the Fourth Commandment is like the keystone of an arch binding together the two tables, because it deals not only with a duty to God but a duty to our neighbor, and therefore, when Paul in Romans 13:8, 9 says, "He that loveth his neighbour hath fulfilled the law, for this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not covet, and if there be *any other commandment* it is summed up in this word, Thou shalt love thy neighbour as thyself," it seems evident that "any other commandment" at least includes the fourth, since it also includes a reference to our neighbor.

The principle of love to us ensures the unity, the indivisibility, and the perpetuity of the decalogue, and therefore the permanence of the Fourth Commandment, and so for this reason we observe the seventh day. Love is not a substitute for obedience as some imagine, but the motive for obedience.

The relationship of the moral law to the gospel is plain to any student of the New Testament, for "by the law," says Paul, "is the knowledge of sin" and John says that "Sin is the transgression of the law," but Jesus came that He might save us, not *in* our sins, but *from* our sins. Sin by the commandment becomes ex-

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The Sabbath of Antiquity

TERRIL D. LITRELL

SABBATH observance claims the highest antiquity from the grand Sabbath proclaimed over the new-born world by the Eternal Creator. In the book of Genesis, after his beautifully simple but magnificent account of Creation of the heavens and the earth, the sacred historian proceeds as follows: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his works which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made" (Genesis 2: 1-3).

No improvement in the translation would affect the substantial meaning of these words, which are generally admitted to be a faithful version of the original.

It is recorded that the Creator rested on the seventh day from all His work which He had made. What was the purpose of the Almighty resting? He "fainteth not, neither is weary" (Isaiah 40:28). There are two words in the Hebrew meaning "rest." The word "Noach" means sitting and doing *nothing*. The word "Shabath" means ceasing from that which one did before as in I Samuel 25:9, and Job 32:1. It is the latter that is employed in Genesis 2:1-3 which implies resting *from*, not *in* work. The Saviour said, "My Father

worketh hitherto, and I work" (John 5:17), in the sustention and ordering of the universe. His rest on this occasion is obviously to be understood in a sense compatible with the constant activity and worthy of the majesty of the Creator—as a rest not from all work, but from the one work specified—a rest of cessation and satisfaction, not of languid repose.

After creating the heaven and the earth in six days, He rested on the SEVENTH, and "was refreshed," (Ex. 31:17), regarding with delight His completed creation.

While the Creator pronounced all His works of the six days to be "very good" (Gen. 1:31), He reserved His benediction for the day of rest. "And God blessed the seventh day." In this last-mentioned form He did bless the seventh day. In no other mood could unconscious, unsensible time be blessed. That day was distinguished above all others, being constituted a season and means of particular advantage and happiness.

The seventh day was devoted to sacred use: "God... sanctified it." The radical idea of "sanctify," as the

word employed by the inspired writers, is separation from a common to a holy purpose, consecration to divine service. The sanctifying of the seventh day in particular would be a meaningless expression, unless it indicated a special appropriation of the day to the worship and glory of the Creator.

The benediction and sanctification of the seventh day had respect to the divine rest as their reason and cause. The holy day recalls its occasion. They are linked together. The association is not just incidental. It is designed thus. It was manifestly the purpose of the arrangement of the author of nature, that the day which saw the creation finished should be set apart in honor of the great work and of Himself as its Architect.

The institution of the Sabbath thus appointed at creation was designed to be a LAW—right—and blessing to mankind in all ages. It was an example addressed to Adam, the father of all mankind, and through him to all his posterity. That would have been no blessing to Adam himself, and none to any other, which should light and expand itself in one solitary day. The blessings were pronounced on that day as the FIRST FRUITS of all SACRED TIME. It applies as truly as the blessings of marriage to Adam's descendants.

The Testimony of Revelation

The Sabbath is paradisaical in its origin, and while no formal record of the institution occurs in the subsequent history until the children of Israel departed from Egypt and commenced their journeying in the wilderness of Arabia, circumstances are recorded, which but for the ante-

cedent institution and continued obligation of a sacred Sabbath day, could not have been mentioned or even have existed.

The circumstances which presuppose the primitive appointment of the weekly holy day is the respect which began soon after to be shown for the septenary number (number seven). It was the number used synonymously with completeness and perfection. The Creator Himself denounces "sevenfold" vengeance against the person that should take the life of Cain (Gen. 4:15). Noah was told by the Almighty to take certain beasts and fowls on the ark by "sevens" (Gen. 7:2-3).

The Testimony of the Patriarchs

No less significant in its bearing on the subject is the observance of the patriarchs of weekly division of time. The Eternal told Noah, "For yet SEVEN DAYS, and I will cause it to rain upon the earth" (Gen. 7:4). Noah stayed "seven days" before sending out the dove from the ark (Gen. 8:10). The friends of Job sat down with him, in token of their sympathy, "seven days and nights" (Job 2:13). And Joseph made a mourning for his father "seven days" (Gen. 50:10). We read of the "week" in the days of Laban and Jacob (Gen. 29:27-28). There is nothing in nature or otherwise to suggest or recommend that this period of "seven days" is not the same period of time appointed by the Almighty at creation.

From these facts we are led to infer that the week which the patriarchs observed was defined by the Creator as consisting of six days of

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It Is Polite!

ROBERT COULTER, *Chairman of the General Conference of the Church of God (Seventh Day) Denver, Colorado*

WITNESSING may seem uncouth to some people. They reason that to share their faith is an imposition upon the other person. Everybody knows that you are not supposed to impose upon anyone.

In our highly sophisticated society we have been led to believe that it is not polite to bear witness of our faith to someone who doesn't ask first. Because none of us wants to seem presumptuous or appear "corny," we surrender to imagined social pressures and keep the good news of Christ's coming kingdom to ourselves.

Witnessing is no more corny or uncouth than warning a passing motorist of impending danger because of an unseen obstruction on the roadway. We would not hesitate to sound the alarm when we see an undetected fire raging in an occupied building. If that is not impolite, why should we consider it in bad taste to discuss with someone something as important as the impending judgment of this world or the need for salvation in Jesus Christ?

I have had the privilege of traveling a considerable amount in the hemisphere in which we live. In visiting some of our neighboring lands, I have observed that Christians there are not conscious of the social "tabu" against witnessing which we feel.

Apparently, no one has ever told them that it is impolite to talk to someone about their faith and religious practices. They do not seem the least bit embarrassed at talking to a

total stranger about the Lord Jesus Christ. They give their witness freely. Their churches grow in number and influence in their communities. We marvel and wonder what accounts for their phenomenal size and growth.

The answer to the successes which we observe in other places where the church has experienced exceptional growth is simple. Individual disciples of Christ are making contact with others on a person to person basis. This is the way men and women in the Bible bore witness of Jesus, and it is the way we can most successfully do it today.

It is evident that no church is attracting the masses by simply announcing services. They are successful when members come into contact with others on a personal basis and bear witness. We must take our faith to people! We must express our personal concern for people on an individual basis.

In all of Jesus' sayings concerning our individual responsibility to bear

witness of Him, there is an interesting fact. Many times, He points out that His disciples are to be a "light," are to be the "salt" of the earth, and are to bear witness of Him.

He never advises that they are to pray for a harvest of souls. Rather He says, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

This would indicate that there are too few who are ready or prepared to engage in giving voice to their faith and worship of God. It calls for a personal involvement.

We can hardly pray for a happening that we are capable of making come to pass without becoming personally and emotionally involved in making it happen. We are to pray that laborers will go out and articulate their faith.

More importantly, we are to begin on a personal basis to express our own faith vocally. If more laborers are to be sent, some of them are going to have to come from our own number.

As an ordinary disciple of Jesus Christ, you have influence in the thoughts and minds of many other men and women. This situation provides you with a wonderful opportunity that is often denied anyone but you—to speak to them of their salvation. Often your pastor or minister cannot find the same ready entrance you can find.

There is a peculiar attitude held by many who are outside of the church. Some are restrained in the presence of a minister. Others feel ill at ease. Many feel that he is a professional who puts them at a disadvantage in discussing religion. But

you are another lay-person like themselves. You can talk to them on their own level. You can, in many instances, open their hearts to God's Word.

The chance that God will use you to bring someone to Christ should be challenge enough to make you an active witness.

If you have never done any witnessing, you may feel hesitant to begin. You may feel that you cannot approach someone about Christ or His kingdom. But the fact is, you can! It may not come easily, but few worthwhile accomplishments are easily won. Remember, you are never alone. You can draw upon the power of God's Holy Spirit to give you the ability to speak.

It is possible that many are hesitant to try to witness for Jesus Christ because they lack a clear-cut method of giving them the confidence to do so. You may feel that you would be willing to try if you knew how to go about it.

The following simple steps are cited to give you a method and courage to try. These steps are Christ-centered and will help you to become a fruitful witness if they are followed faithfully and regularly. Here they are:

1. Select someone you know who needs to make a commitment to the Lord Jesus Christ.
2. Pray for that person daily. Pray for your own ability to witness verbally, as well as in example.
3. When the occasion comes, speak to that person of Christ and His Word. Relate your own experience and faith to him.

This method for telling others of
(Continued on page 17)



KEEPING POSTED

“Screwed Up” Sunday Laws

“The law is so screwed up right now that it’s virtually impossible to enforce,” Joseph H. Campbell commented concerning Virginia’s Sunday law. He is Norfolk Commonwealth attorney. Campbell added that if the law could not be clarified, it would be better not to have it.

The state Association of Prosecutors has been investigating the controversial law and seeks to revise or repeal it.

Campbell said also that the law is a burden on the commonwealth attorney, and that there was a lack of uniformity in its enforcement.

John Alexander, Fauquier County Commonwealth attorney, announced in April that he would no longer enforce the Sunday statute in his jurisdiction, because—pending further decisions—he feels it is unconstitutional, and it is difficult to prosecute alleged violations. He feels that the law is “confusing, conflicting, and, in our opinion, completely contradictory.”

The Sunday law, revised several times since it was first put in effect in 1779, now limits Sunday sales to food for human consumption and specified items such as beverages, light bulbs, fuses, batteries, film, souvenirs, newspapers and magazines, mobile homes, and water-sport equipment.

Some attorneys feel that it favors large businesses and discriminates against small husband-and-wife stores.

The committee plans to report its findings and to present recommendations at the annual state-wide meeting of prosecutors in August.

Sunday Is “Seventh Day” On Proposed Calendar

The International Organization for Standardization, located in Geneva Switzerland, is studying calendar problems, seeking to minimize problems of international trade caused by calendars presently in use by various countries.

The organization has designated Monday as the first day of the week and Sunday as the seventh day. The reason given was that Monday is the most appropriate day to designate as the first day for commercial planning and accounting purposes. A member denies that there is any religious connotation in the choice.

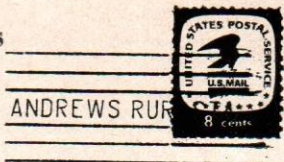
Finland has adopted this calendar this year and other Scandinavian countries are considering it.

Sabbath keepers are advised to keep old calendars so that when the question arises in the future which is the seventh day, the old calendars will show the true sequence of days and when the change was made.

Excerpts

from

Letters



Thank you for such a program.
 —Mrs. L. E. Wheyland, Alabama

* * *

I listen to your program over station KXEN St. Louis, Mo. and enjoy it very much. I would like to know more about your association.
 —F.R., Illinois

* * *

It is written in Matthew 5:17: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."

Since there was no New Testament in the time of our Savior; He kept the law as it was written, and kept the true Sabbath.

—Rose Marino, New York

* * *

The views expressed in THE SABBATH SENTINEL may not always be what people have held to in times past, but that's what makes it so wonderful. Oh, how much people need the enlightening views of the SENTINEL—not necessarily the views they want to hear.

—S. A., California

* * *

A friend gave me a copy of THE SABBATH SENTINEL at church. I am a Seventh-day Adventist, and I am thrilled with the good sound teaching that you are making available to all who are interested.

—Mrs. K. Bowman, New York

* * *

Conducted by Terril D. Littrell

It was a pleasure to meet with the Seventh Day Baptist folks on Sabbath at Lost Creek, W. Va., and to have the privilege of bringing the morning message. Bro. Floyd Goodson accompanied me from Salem.

—Pastor Kenneth H. Freeman,
 Minister of the Church of God
 (7th Day)

* * *

I think if all Sabbathkeepers fully realized what we might have to face in the future, they would surely all love one another and come out and stand together. I really believe that God will let us all see very soon how foolish we have been so divided.

—Bessie Behrendt, Kansas

* * *

Enclosed is a check to promote the observance of the Sabbath. Even though sometimes our cause seems like a hopeless one, yet I am NOT discouraged....

—G. S. Woods, Texas

* * *

I did not know your radio program was on the air, but I was listening to the news by Fulton Lewis at 3:15 in the afternoon over station WMWO in Mobile, and heard your "Eden Program" right after the news. It is so beautiful it almost makes you think you are in the Garden of Eden.

I cannot thank the Lord enough for the ministry of the Bible Sabbath Association. THE SABBATH SENTINEL has been a blessing to me and my

friends. Some issues get worn from being borrowed, studied, and reread. I think that several people who have borrowed them from me are now on your mailing list.

—W. S., Colorado

* * *

Thank you for the Echoes From Eden Home Bible Study Lessons. They are so helpful! For one who is as new in this doctrine as I am (and as our group is), your guidance is very much appreciated.

I am enclosing — to pay (in part) for your contribution to my spiritual life.

—Rev. J. Johnson, Alabama

* * *

THE SABBATH SENTINEL is a very fine little publication. I am enclosing — to help with the work of the association. I will send more later to help you out with expenses.

—H. R., Missouri

* * *

Thanks for continuing to send THE SABBATH SENTINEL beyond my subscription date. I do want it to continue to come my way. The teaching therein is ever so helpful.

When I am finished reading it, I share it with people new in the faith, with the request that they keep it circulating and none dare say how far and wide is the outreach.

—E. H., Florida.

* * *

Our son Richard noticed THE SABBATH SENTINEL in a public library several months ago, and wrote the address down for us to subscribe.

I think we enjoy the question and

answer articles most of all. It helps us to understand many things.

Thank you so much for putting out such a fine magazine.

—T. J., Oklahoma

* * *

Praise the Lord for such a greatly desired publication as THE SABBATH SENTINEL. We have just received another copy of it and are enjoying and hungrily devouring its contents. It is just wonderful how God knows our hearts' hunger and raises up those who can plumb the depths of God's Word and feed our hungry souls.

—Mrs. W. M., Texas

* * *

Your magazine has been a wonderful blessing to me. I don't want to miss an issue.

I used one of your articles and led a friend of mine into the Sabbath truth. She knew nothing of this doctrine. I had talked to her, but I did not seem to have the impact on her that the article "New Tables for God's Law" in the February issue did.

I delight in each issue and may God continue to bless each of you.

—J. B., Georgia

BY MY SPIRIT, SAITH THE LORD!

(Continued from page 4)

built for special services.

We have grown to about 50 people from 1940 to 1973. We give God all the praise. Any of God's people who would desire to worship with us are welcome. You may contact Mrs. William C. Ball, 422 S. Latta Drive, Dyersburg, Tenn. 38024.

THE ? BOX

Conducted by **Terril D. Littrell**

In answer to the question, "What kind of work can one do on the Sabbath?" Only the work that would honor God should be done on the Sabbath. Jesus said after He had healed on the Sabbath that it is all right to do good on the Sabbath and not to do evil.

I believe that Isaiah 58:13 explains exactly what He expects us to do or not to do on His holy day. If we live according to the Scriptures, we will do just that.


Matthew 6:33 says: "Seek first the Kingdom of God, and His righteousness; and all these things shall be added unto you."

Isaiah 1:19-20 tells us that if we be willing and obedient we shall eat the good of the land. And if we rebel against God's will, we will be devoured with the sword.

I am afraid we Sabbathkeepers are sometimes not obedient to God's word all the way. We are not only to cease from our labor, but to cease from doing our own pleasure on His holy day.

I am sure that if we prayed before we looked for a job, then explained that we could not work from sunset Friday to sunset Saturday, that someone would hire us.

Yahweh has promised in Isaiah 58:14 that if we are obedient, He would cause us to ride on the high places of the earth and feed us with the heritage of Jacob. So have faith in Him and claim His promises for those who will truly keep His Sabbath. —M. B. Dever, Kansas



"Echoes from Eden" Radio Log

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

THE SABBATH OF ANTIQUITY

(Continued from page 8)

work, and a day of rest.

Is it conceivable that such men as Enoch who "walked with God" (Gen. 5:22), and Noah, who "found grace in the eyes of the Lord," and "was a just man and perfect in his generation, and . . . walked with God" (Gen. 6:8, 9), could have forgotten or disregarded so important an alliance?

Their own piety, and the fact that the terms "seven days" and "week" are employed for the times in which they lived causes us to believe that the patriarchs knew and observed God's sacred time.

We are told that "in process of time" Cain and Abel "brought" offerings unto the Lord (Gen. 4:3, 4). Abel was a shepherd and Cain was a farmer. Cain's offering was not accepted, and Abel's was. "By faith Abel offered unto God a more excellent sacrifice than Cain. . ." (Heb. 11:4). The term "brought" infers a religious offering rather than one of private or domestic sacrifice. The term "process of time" infers an "appointed time" or rather, in the end of the week.

We cannot conceive of a farmer leaving his farm on working days for the purpose of appearing at the altar of God. The historian warrants the conclusion that the time of these offerings was the seventh day.

We have accounts of Noah, Abraham, Isaac, and Jacob all erecting altars to devote to religious sacrifice to the Almighty. We are told that Abraham kept the commandments of God (Gen. 26:5).

We conclude that Abel, Enoch, Noah, Job, Abraham, Isaac, and Ja-

cob were all Sabbath keepers. It was by the grace of God and in the observance of the Sabbath that they became what they were. The Sabbath must have been a principle means in fostering the FAITH by which these "elders obtained a good report" (Heb. 11:2).

Articles, News Are Needed

Articles are needed for publication in THE SABBATH SENTINEL. Articles on the Sabbath and its proper observance will be given preference, but any article will be read and consideration for publication, based on its own merits.

New, unknown writers are encouraged to submit articles and manuscripts covering any facet of Sabbath keeping.

Articles should be from 500 to 1000 words long, typewritten, and double spaced; the top margin should be approximately two inches, the other three should be one-inch. Grammar, spelling, and punctuation are relatively unimportant, as each article will be edited.

Where possible, the author should submit a glossy photograph of himself.

Authors desiring return of their articles should enclose a self-addressed, stamped envelope to insure proper return.

The editor cannot guarantee publication of any article submitted, nor the safety of manuscripts except while actually in his possession.

The editor reserves the right to reject or edit all articles as he deems proper and necessary.



A Note
from
the Editor

Changing Times

IT'S getting hard to keep track of world events any more. Not too many years ago we used to look forward to receiving our *Newsweek* each Tuesday so we could catch up on the important events of the week that we had not found covered adequately in the daily paper. Now some events occur so rapidly and new developments come so close together that even *Newsweek* and *Time* seem to be ancient history by the time we read them.

As we write this, the Watergate affair is top thing in the news; but by the time you read it, it is possible that some of those involved will have resigned and the attention of the public will be centered on something else, which in turn will soon be buried under later happenings.

These are also changing times for the Bible Sabbath Association. At the recent directors' meeting held in Fort Wayne, Ind., plans were made to expand the work of the association, with one—perhaps later two—fulltime paid employees. This is the only way possible to keep up with all the tasks of a rapidly growing organization. As you will learn in next month's issue of this magazine, great things are in store for the Bible Sabbath Associa-

tion—things that will affect every member and—we hope—every Sabbath-keeping denomination.

In our own lives, too, important things have happened—even these sometimes have occurred at a dizzying pace. On June 3 we hope to receive our M.A. in teaching—an event which we had hoped for last year, but which was delayed by a low grade which had to be made up. It is probable also that by the time this magazine is published we shall have moved back to Marion, Ind., after an absence of seven years. Much has transpired in that time; our hair is grayer, the children have grown, and we hope we have come a little closer to the goal that Christ has set for us.

If Thomas Paine were living now, he would still be writing, "These are the times that try men's souls." But despite all the changing things around us, we have the assurance that faith, hope, love, and the Word of the Lord abide—unchanged—forever.

Eugene Lincoln

About That Late Sentinel

We share with subscribers their concern about delays in delivery of this magazine. What is more, we are trying to help the situation.

First, last month we changed to a computerized addressing system. There may be some wrong addresses at first, so please check your address label and, if there is a mistake, tear the label off and send it, with correction, to The Sabbath Sentinel, Box

2370, Denver, Colo. 80201. If you know a subscriber who has not received his magazine this or last month, please let us know. Once this system has a few "bugs" taken out, it will help get your magazine to you sooner.

We are also updating the copy deadline, printing, and mailing dates. The copy deadline, formerly the fifteenth of the month preceding the date of issue, is now the eighth. The mailing date is being advanced about one week.

We hope these things will result in earlier delivery.

IT IS POLITE!

(Continued from page 10)

God's will for their lives allows you to become a tool with which God can perform His purpose here upon the earth. Through your prayer you allow God to direct your lips, hands and feet to be used for His glory.

Your expression of dependence upon His leading through prayer will allow you to know when it is right to speak and how to speak with conviction. You can lose your self-consciousness in the more important realization that you are Christ's disciple who possesses something worth sharing.

Share your faith with someone today! It is the polite thing to do!

—Harvest Field Messenger

The level of the Dead Sea remains constant from day to day and year to year, although some 7 million tons of water are emptied into it each day by the Jordan River and other tributaries.

Former Board Member Dies

William J. Kimshell, member of the Bible Sabbath Association since 1962 and former board member, died recently. He was pastor of the Pine Street Gospel Church in Middletown, Conn. No other details are available at this time.

We express sympathy to his relatives, congregation, and friends.

WHY SOME BAPTISTS KEEP THE SEVENTH DAY

(Continued from page 6)

ceeding sinful, and so the Law is an instrument used by the Holy Spirit to convince men of sin, and their need of a Savior, and that is why we are pleased that Billy Graham emphasizes the Ten Commandments so much in his preaching of the gospel (Rom. 3:20; 1 John 3:4; Rom. 7:12-14; Matt. 1:21).

The law cannot cleanse us from sin any more than a mirror which points out our dirty condition can cleanse us, but it shows our need of cleansing; and so the gospel comes in with the cleansing power of the blood of Christ to wash us from our transgressions, and so brings us into harmony with God's law, and that is the true object of the gospel of the grace of God (1 John 1:7).

The logic of this all acknowledge with regard to the other nine commandments, as Paul said, "Let him that stole steal no more," and he rejoiced that the Thessalonians were "turned from idols to serve the living and true God." In other words he was glad that these heathen idolators had come into harmony with the first

two commandments of the decalogue, and this is the object of all our missionary work in foreign lands; otherwise the gospel would be preached in vain.

Now this same logic, we believe, should apply to the Fourth Commandment also, and so again this is a further reason for our observance of this commandment.

Much more could be said, but these few points are enough to show that it is not from a lack of understanding the true principles of the gospel that we observe the seventh day, but rather these principles rightly understood support us in our distinctive practice on this point.

All have to acknowledge the remarkable fact that while in the New Testament we have a plain command for baptism and for the observance of the Lord's Supper, there is no commandment for the observance of the first day of the week in commemoration of our Lord's resurrection. For that practice the testimony of Scripture alone is not sufficient. Appeal has to be made to Catholic tra-

dition, and this is the reason why our Roman Catholic friends tell us that the Bible only is not sufficient, but we must also have tradition. Their controversialist point to the observance of Sunday by Protestants as something inconsistent with the principle that the Bible and the Bible only is the religion of Protestants. We make bold to claim that in returning to the observance of the Bible Sabbath we are consistent Protestants.

These few thoughts we hope will show that Seventh Day Baptists have a strong scriptural ground for their convictions and practice, and that it is not as unreasonable as it might at first sight appear.

Interested readers who desire more information about Seventh Day Baptists should write to the author, the Rev. James McGeachy, former pastor of the Mill Yard Seventh Day Baptist Church, the Mother Church of the Seventh Day Baptist denomination, which traces its history back to 1617. His address is 17, Higham Road, Tottenham, London. N.17.

LOOK OVER EVERYTHING . . .

that a donation to the Bible Sabbath Association will do.

It will help spread the Sabbath truth by radio and the printed page to thousands who might not otherwise know . . . and help promote understanding among Sabbathkeepers of varied denominational backgrounds.

Bible Sabbath Association

Fairview, Oklahoma 73737



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).

The Seventh Day Baptist Fellowship of Ohio welcomes you to meet with them on Sabbath in the United Methodist Church at Mt. Sterling, Ohio. For further information contact Ernest Bond, president, 8389 Dustin Rd., Rt. 2, Galena Ohio 43021.

Widowed teacher, 53, desires to correspond with a Christian non-smoking and non-drinking single man between 53-60 years of age. Mary E. Rarey, 5249 Tamarack Blvd., Columbus, Ohio 43229.

A Camp Meeting for all God's people. You are invited. Camp Coy, near Denver, Colo., Aug. 17-26, 1973.

Twenty miles south of Denver on highway 285 on Parmalee Gulch Road through the village of Indian Hills atop Messiah Mountain.

Plenty of room for campers, trailers, tents, etc. Large men's and women's dormitories, plus a few cabins that will sleep five or six each. Bring your own towels and linens.

Come with your ideas of how to continue the work of uniting the people of God under Jesus Christ the HEAD. Let us worship God as ONE BODY, for we all are BRETHREN.

For information, write: Church of God, P. O. Box 02026, Cleveland, OH 44102.

Would appreciate Sabbath-observing churches in my area sending information about their church. Shall reimburse. No telephone calls or visits, please. Miss Constance Allen, 39 Coles St., Jersey City, N. J. 07302.

I would like to hear from any Oneness Sabbath keepers in the Houston, Texas, area, who are having meetings or are interested in having meetings on the Sabbath—or in the southern Houston, Galveston, Angleton area who are interested in such meetings. Jim F. Thompson, Route 3, Box 350W, Alvin, Texas 77511.

**Help defeat the Sunday Blue Laws!
Write YOUR Congressman now!!**

"ECHOES FROM EDEN"

All those who support the B.S.A. radio ministry "Echoes From Eden" this month will be sent one of our new 45 rpm records for their home use. Please mention the record when you write.

IF YOU ARE A SABBATHKEEPER . . .



THE BIBLE SABBATH ASSOCIATION OFFERS YOU A World Of Good Things In Life

All members of the Bible Sabbath Association are personable people. But few of them, before becoming members of this growing undenominational organization, could share their blessings so abundantly with others.

The abundance they enjoy through fellowship in this association bring privileges and satisfactions unequaled elsewhere:

- New Experiences
- New Friends
- Spiritual Growth
- Understanding the customs and beliefs of other Sabbath-keeping groups
- Greater capacity for generosity
- Recognition
- Pleasant communications

These are among the many of the "Good Things" a B.S.A. member gains through his membership.

THE BIBLE SABBATH ASSOCIATION
Fairview, Oklahoma, 73737