

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

— Isaiah 21:6 —

THE SABBATH

MARCH, 1970

Sentinel



THE SABBATH

Sentinel

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Subscription \$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.

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Vol. 21, No. 3; Issue No. 159

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 Stanberry, Mo.

Postal Employees: Please send forms 3579 to Box 158, Stanberry, Mo. 64489.

WRITERS: Please type manuscripts double space and leave wide margins on all sides. Use only one side of paper. If you wish your manuscript returned, include stamped, addressed envelope. Address to the editor, 509 Krohn, Ave., Berrien Springs, Mich. 49103. 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.

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The Calendar and The Continuity of the Week

C. A. ANDERSEN

ANCIENT Israel no doubt had the best calendar at that time. Their calendar divided the ordinary year into 12 months, each containing 29 or 30 days. But every so often another month was added; this was done 7 times in 19 years. This extra month was called Veadar and their 12th month was called Adar. The Hebrew month was a lunar month, but the year was corrected to solar time.

The Israelites were to begin their solar or ecclesiastical year at the time of the vernal equinox in the spring. As 12 lunar months were not equal to a solar year of $365\frac{1}{4}$ days, the extra month, Ve-Adar, was added when their 12th lunar month ended 29 or 30 days or more before the vernal equinox. "Commonly every third year required the addition of a month" (Edersheim 200).

"The Hebrew religious year began in spring, the natural beginning when all nature revives. But their civil year began at the close of autumn in the month of Tisri, when the fruit of the earth having been gathered in" (A. R. Fausset, M.A.)

The Lord directed the Hebrews when the beginning of the year should be and also which month of the year should be the first (Ex. 12: 1, 2). Are we in this respect following the Lord's direction as given to the Hebrews? Has there been any im-

provement made in this direction since the Gentiles took over?

Now the Month

"The Jews calculated the month according to the phases of the moon, each month consisting of either twenty-nine or thirty days, and beginning with the appearance of the new moon. But this opened a fresh field of uncertainty. It is quite true that every one might observe for himself the appearance of a new moon. But this would again partly depend on the state of the weather. Besides it left an authoritative declaration of the commencement of a month unsupplied. And yet not only was the first of every month to be observed a "New Moon Day," but the feasts took place on the 10th, 15th, or some other day of the month, which could not be accurately determined without a certain knowledge of its beginning. To supply this want the Sanhedrin sat in the "Hall of Polished Stones" to receive the testimony of credible witnesses that they had seen the new moon. To encourage as many as possible to come forward on so important a testimony, these witnesses were handsomely entertained at public expense. If the new moon had appeared at the commencement of the 30th day which would correspond to our evening of

the 29th, as the Jews reckoned the day from evening to evening—the Sanhedrin declared the previous month to have been one of twenty-nine days, or “imperfect.” Immediately thereon men were sent to signal stations on the Mount of Olives, where beacon-fires were lit and torches waved, till a kindling fire on a hill in the distance indicated that the signal had been received. Thus the tidings that this was the new moon, would be carried from hill to hill, far beyond the boundaries of Palestine. . . .” (Dr. Edersheim 200-201).

“The new moon was reckoned by actual personal observation, not by astronomical calculation. . . .” (Id. 289).

The beginning and the end of the month might not be of any great importance to us now if the religious element did not enter into this. For instance, Christ was crucified the 14th day of the month of Nisan. But there are from two to three days difference between the 14th day of the month according to Hebrew observation of the moon and the Gentile astronomical calculation of the lunar month. The difference makes two to three days. A religious controversy is very undesirable.

Now the Week

“There can be no doubt about the great antiquity of measuring time by a period of seven days. The origin of this division of time is a matter which has given birth to much speculation. Its antiquity is so great, its observation so widespread, and it occupies so important a place in sacred things, that it must probably be thrown back as far as the creation of man. The week and the Sabbath

are thus as old as man himself” (Smith’ Bible Dictionary, Art, Week).

Even though the seven-day week is as old as man himself, the prince of this world or antichrist has introduced a false god for every day of the week. We read in Deut. 4:19, that “all nations under the whole heaven” are inclined to false worship.

Very early in the history of mankind, people were inclined to worship the sun, the moon and the stars. Even God’s professed people, the Hebrews, were inclined to do that (2 Kings 23:4). According to ancient history, the tower of Babel (Gen. 11) was a kind of a temple for the worship of the sun, moon, and the five planets: Mars, Mercury, Jupiter, Venus and Saturn. This tower or temple was called: “The gate of the god Il, the gate of God, the house of the seven lights: the seven planets. . . . Their tower toward heaven may have marked its religious dedication to the host of heaven, the first era in idolatry. . . . The temple was devoted to the seven planets. It was called ‘The temple of the seven spheres’” (A. R. Faussett, Art. Babel).

As this seven-story temple was devoted to the worship of the seven planets, each day of the week was dedicated to one of these planets. The Encyclopedia Americana has the following information: “The sky contained, in addition to the fixed stars, even wandering ‘stars,’ the planets Mercury, Venus, Mars, Jupiter, and Saturn, together with the sun and moon, suggesting the assignment of a day to the protection of each of the deities identified with the seven stars. Their names survive in the names of the weekdays in the Romance languages. . . .” In the Span-

ish language Monday has its name after the moon, Tuesday after Mars, Wednesday after Mercury, Thursday after Jupiter, Friday after Venus and Saturday after Saturn.

The Encyclopaedia Britannica has the following information: "The English names of the days are derived from the Saxons. The ancient Saxons had borrowed the week from some eastern nation and substituted the names of their own divinities for those of the gods of the east." Thus the planet Mars as god in the east became the Saxon god Tiw, and the eastern god Jupiter became the Saxon god Thor; hence Thor's day of the Saxons became Thursday for the English, etc. Each day of the week had its own idol god to be worshiped so that there was no room and no day for the God of heaven to be worshiped.

The Seven-Day Week Is Not Lost

The German language, together with the German names of the days of the week, has been in existence for over 2,000 years. That language existed before Christ was born in Bethlehem. In that language we have one day of the week with the name "The Middle of the Week" (Mitwoch). That day has had that name for thousands of years and is still called Mittwoch: middle of the week. Count three days before the middle of the week and you have the first day of the week, and count three days after the middle of the week and you have the seventh day of the week. Wednesday is in German "Mittwoch."

The Finnish language is also a language which has been in existence

since before the time of Christ. In that language we have a day called "Byha" or Sunnuntaina, which means the first day of the week; Keskiwii-kona which means the middle of the week, which is Wednesday. And then we have the name in Finnish for Saturday which is Lauwantaina, which means the week end.

According to these languages the week of seven days as we now have it has been in existence for several thousand years. The week has never been changed.

The Change of the Calendar

Whenever the perpetuity of the week is being discussed, many people sincerely ask the question: Wasn't the week disrupted when the Julian calendar was discarded for the present Gregorian calendar?

The Julian calendar was established by Julius Caesar some time before the birth of Christ. He believed the solar years to be exactly 365¼ days in length. In time his calendar became out of step with the solar year. In 1582 Pope Gregory XIII published a bull annulling ten days from the calendar. The correction was effective in several Catholic countries in the month of October, 1582. After Thursday, the fourth day of the month, ten days were dropped out of the count. The next day was Friday, but instead of being the fifth it was

1582	OCTOBER						1582
Sun	Mon	Tue	Wed	Thu	Fri	Sat	
		1	2	3	4	15 16	
17	18	19	20	21	22	23	
24	25	26	27	28	29	30	
31							

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Can God's Commandments Really Be Kept?

BEN H. PALMER

BLESSED and holy is he that hath part in the first resurrection" (Rev. 20:6). "Blessed are they that do his commandments, that they may have right to the tree of life" (Rev. 22:14). "He that overcometh, . . . I will not blot out his name out of the book of life" (Rev 3:5).

These three texts declare, in substance, that there *will* be some who will be found *holy*, and that they will be so found because they have really been overcomers and have truly obeyed God's holy commandments. True, the way is narrow, "and few there be that find it" (Matt. 7:14); but those few *do*, and *will*, find it, and why shouldn't you and I, as well as someone else, be among those few?

Yes, God's covenant of grace provides a way and a means by which, even though not easy, "whosoever will" can learn to meet temptation victoriously and *can* overcome and crucify every evil propensity of the natural man. "My grace is sufficient for thee," was the Lord's precious assurance to Paul (and to us): "for my strength is made perfect in weakness" (2 Cor. 12:9). "Nay, in all these things we are *more* than conquerors through him that loved us" (Rom. 8:37). And if we are *more* than conquerors, then we even have leeway to spare, do we not? So let's praise the Lord for an *abundant* entrance! (cf. 2 Peter 1:11).

Jesus Himself is "the way"; do you recall His wonderful new-covenant promise to the trusting believer? "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." "I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more" (2 Cor. 6:16; Heb. 10:16, 17). "And all these things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).

Truly Jesus here sets before us a wonderful goal if we will but faithfully "follow on to *know* the Lord" (Hos. 6:3). So let us reverently resolve with the beloved Paul, "this one thing I do, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

Yes, that glorious prize *is* indeed attainable in and through our precious Lord. He who knew no sin was made to be sin for us "that we might be made the righteousness of God in him" (2 Cor. 5:21). We preach, warn, and teach, Paul explains, "that we may present *every* man *perfect* in Christ Jesus" (Col. 1:28). (No impossibilities as to obedience there, are there?) Paul was gathering into his Lord's heavenly garner an individual here and there to help make up "a glorious church, not having spot, or wrinkle, or any

such thing; but that it should be holy and without blemish" (Eph. 5:27). John caught sight of these redeemed ones later standing with "a Lamb" on Mount Zion. They had been "redeemed from among men," and yet "in their mouth was found no guile: for they are *without fault* before the throne of God" (Rev. 14:1, 4, 5). Yes, it *can* be done, thank God!

No, I am not talking about "holy flesh" or "sinless flesh" or anything of that kind. I am talking about victory in Christ in spite of the flesh; the same victory that He Himself achieved when "in all things it behooved him to be made like unto his brethren." "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." "For in that he himself suffered being tempted, he is able to succour them that are tempted." And he "was in all points tempted like as we are, yet without sin. Let *us* therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (cf. Heb. 2:17, 16, 18; 4:15, 16).

"Christ in you, the hope of glory" is "the mystery which hath been hid from ages and from generations, but now is made manifest to his saints" (Col. 1:27, 26). And that is, indeed, our only hope, "for without me ye can do nothing" (John 15:5). Said Paul, "I live, yet not I, but Christ liveth *in me*: and the life which I now live *in the flesh* I live by the faith of the Son of God" (Gal. 2:20). "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I *keep under* my body, and bring it *into subjection*" (1 Cor. 9:26, 27). This is victory; this is commandment keeping!

Of course we shall find, just as Paul did, that spiritual progress and development mean a constant warfare including frequent battles with self as well as with the world and the devil, for "the flesh lusteth against the Spirit" (Gal. 5:17). The "old man" dies hard and puts up a stubborn fight. Yet he is no match for the Spirit, for "greater is he that is in you, than he that is in the world" (1 John 4:4), and we shall find many occasions day by day to exclaim joyously, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57).

Here, however, is where the will comes into the picture. We shall never be real overcomers until we definitely *will* and *determine* to do so, dedicating our all to that objective for Jesus' sake and in His name. That is what being a Christian really means. But never entertain the empty excuse that your will is too weak for the occasion, for "it is *God* that worketh in you, both to *will* and to *do* of his good pleasure" (Phil. 2:13). All He asks is your utmost possible cooperation. But you must choose to give it and must initiate the effort. After all, the battle is yours, but with a Helper Who is omnipotent—*unbeatable!*

Victory is always possible in partnership with Him Who will most graciously "with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13). And it is this very process of repeated victories over "the world, the flesh, and the devil" in Jesus' name that prepares God's professed people to stand before that glorious judgment seat where, as Daniel foresaw in his awe-inspiring vision, "thou-

(Continued on page 15)

How Does the Bible Read?

L. L. CHRISTENSON

WHILE some do not see the Fourth Commandment as we do, we can agree with them when they say, "The question of the Sabbath is most important. The well-being of our nation rests upon keeping the Sabbath inviolate, yet today its desecration has turned the Holy Day of the Lord into a holiday, with men and women buying and selling, while multitudes seek their own pleasure in sports and play" (*Documentary Studies* II, p. 501, Howard B. Rand).

Although the author just mentioned does not agree with the statement that "the seventh day is the Sabbath of the Lord," we concur with him in the following: "When the nation turns from its God the very first indication is recognized by its attitude toward the Sabbath Day. It is interesting to note that in identically the same ratio that we increase the desecration of the Sabbath Day our nation sinks more and more deeply into a state of spiritual decadency. If you reverse the process, you simply reverse the results" (p. 504). Furthermore: "God used His first rest era at the close of the creation period as a type and cited it as an example for Israel to follow."

Then the author mixes the yearly Sabbaths which came at certain times of the year irrespective of the day of the week, with the weekly Sabbath which God placed separately in the Decalogue because it was a complete law in itself. After He spoke the Ten Commandments, "he added no more"—there were just ten, always ten. The argument is advanced

that since the yearly holy days came on any day of the week, why could not the weekly Sabbath do the same if it is preceded by six working days?

On page 505 we read: "Actually the law does not tie the Sabbath to a particular day, for every holy day observed by Israel and Judah was a Sabbath Day regardless of the day of the week on which that day fell. . . . Actually, the law requires that one day in seven be set aside as holy to the Lord. . . . Nor do men break the Fourth Commandment by observing the first day of the week in a sequence of six days of labor followed by one day for rest. . . ."

Now let us reason a bit as we notice carefully the Scriptures and ask, "How does the Bible read?" It is true that the Decalogue requires man to rest and keep one day in seven holy. It is also true that it particularly specifies which *one*, as will be pointed out.

The Decalogue says nothing about the yearly holy days, for it deals with the week of days and not the year. It does not deal with months or dates in the year or months. As we all know, a week has just seven days. God started the weekly cycle (see Gen. 1), and it has continued

ever since. Man can't restart it. It doesn't need restarting; and if man attempted to do this, he would be wrong if he started on a different day than God did. The week began with a certain day in the beginning and has been ending on a certain day of the week ever since. Matthew 28:1 makes it clear that the Sabbath comes just before the first day of the week. Since a year is not divisible by seven, it cannot end on the same day each year; therefore yearly holy days were marked by a set time of the year, not a set day of the week, and thus differ from the Sabbath of the Ten Commandments.

When it is said that "the law does not tie the Sabbath to a particular day," we ask, How does the Bible read? God said, "But the *seventh* day is the sabbath. . . ." He did NOT say just any day in seven, or a seventh part of time, or anything that meant to give such liberty.

In Genesis 2:2, 3 the wording is easy to understand. After God ended His creative work "he rested on the *seventh* day." The creation week had only one seventh day. "And God blessed the seventh day." Then and there He blessed only ONE day as the Sabbath. The Fourth Commandment (Ex. 20:8-11) refers to this particular event. "For in six days [no indication that each day was an era of years] the Lord made heaven and earth, . . . and rested the *seventh* day." Hebrews 4:4 is equally as clear: "And God did rest the *seventh* day. . . ."

A careful student of the Scriptures knows there is not one phrase therein which hints that any of God's people of old propagated any idea like that of selecting any day one

might choose out of seven and attempting to make it into a holy day or substituting it for the day God specified and blessed. Man cannot make a holy day. He has no power or authority to do so in spite of the fact that religious men have attempted to do so.

On page 506 of *Documentary Studies* II, is a drawing which indicates that Joshua's long day took in Tuesday and Wednesday, and thus from thereon the original seventh day would fall on Friday, making Sunday the seventh day of the week. (Question: If it doesn't make any difference which day we keep holy, why bother about such a supposition?) It is claimed that that unusual week had seven 24-hour periods, but only six sunrises and six sunsets. If that be so, then one day would have had to be borrowed from the next week, or the week shifted from its original sequence of order in relation to the days of the week. However, the Bible says nothing about the week of Joshua's long day as having only six sunrises. That long day was simply a (one) long day. Since it is a fact that the sun was ruled and marks the beginning and ending of the day, that long day was just ONE day, and the next could not come until the sun went down.

Page 506 says also that "the Lord's Day was kept by Christians in place of the Jewish Sabbath." Evidently this Lord's day is meant to refer to Sunday. Informed Bible students know that there is not one verse of Scripture that indicates that the first day of the week is the Lord's Day. What does the Bible say on the other side of the matter? Speak-

(Continued on page 16)

God can do for you what He did for His day

The Creator's Memorial and Present-day Sign

TED B. MOORES

AT the end of creation week God made a holy day, the only weekly day ever made holy. During creation week, long before there were any shadows caused by sin, God made a holy Sabbath day to commemorate His making a whole world from nothing (Gen. 2:1-3); and later He said "The sabbath was made for man," all mankind (Mark 2:27), millenniums before there was a Jew. It was made a test of obedience before His people had reached Sinai ("that I may prove them"—Ex. 16:4, 5), where God organized His people and made it the part of their law that identified Himself (Ex. 20:8-11).

It was honored by Christ, our Pattern, and He taught us *how* to honor it (Matt. 12:12); as did Paul also, who left us a record of meeting only once on the first day where he had been all during the Sabbath. Then he evidently had a farewell meeting on the dark of the day following, called "Saturday night" in some translations such as *The New English Bible* (Acts 20:7). The dark part of that first day of the week could be nothing but what is now called Saturday night. Near the end of his life Paul told a group of Jews, "I have committed nothing against the people, or the customs of our fathers" (Acts 28:17). Therefore Paul never did once honor the first day, but always the Sabbath.

Christ had taught the importance of Sabbath observance for at least

40 years after all the shadowy sabbaths had ended at the cross (Matt. 24:20); and throughout all eternity "from one sabbath to another, shall all flesh come to worship before me, saith the Lord" (Isa. 66:22, 23).

In these last days God's memorial of His creating of a world 6,000 years ago is now His sign of what He is doing today. "It is a sign" (Ex. 31:13, 17) that we "might know I am the Lord that sanctify you." Webster's dictionary says that to sanctify is "to make holy, free from sin." St. Peter calls it giving us "divine nature" (2 Pet. 1:4). St. Paul teaches that it is the making of God's righteousness our very own living experience, and right now, that the very "life also of Jesus might be made manifest in our *mortal flesh*" (2 Cor. 4:10, 11).

Making a world out of nothing was certainly quite miraculous, and now His making human beings "divine" like Himself from ruined slaves of Satan surely is no less miraculous; so Paul says to professing Christians like ourselves, "Examine yourselves,

(Continued on page 17)

Sentinel Reader Writes to the Editor

After a controversy over the Sunday sale of a shower cap (or bathing cap) by a Westerly, R. I., store, SENTINEL reader and Bible Sabbath Association member Thelma Tarbox wrote the following letter to "People's Forum" column of The Westerly "Sun":

December 30, 1969

The Editor,
The Westerly Sun,

Curiosity prompts me to write. The December 29th Providence *Bulletin* says "shower cap." However, I was visiting in Hopkinton on the 29th and my mother, while reading The Westerly Sun, exploded over the "bathing cap."

Which was it, a shower cap or a bathing cap? If a shower cap, and if the law allows people who forget to prepare for a bath prior to Sunday to buy the necessities of said Sunday bath on Sunday (and if this cap was to be used for a healthful Sunday bath), then obviously Mr. Walter Ruisi of Ruisi-Zygun Prescription Pharmacy is not subject to jail or a fine. But if the questionable purchase was a bathing cap to be used while swimming in a pool or in Florida waters, and if it is illegal to buy on Sunday a bathing cap for swimming, hasn't Mr. Ruisi appealed to the letter of the law while compromising its spirit?

(The Sunday sales law exempts "bathing accessories," and does not differentiate between a bathing cap and a shower cap.—Editor.)

Correct Sunday observance has been a knotty legal issue since 321 A.D. when Roman Emperor Con-

stantine, nurtured in the pagan sun-worshipping culture and himself a devotee of Apollo for many years, enacted the first "Blue Law"—no work on Sunday except farm labor! Constantine's edict was so severe it had to be liberalized within a year. And so it's been for 1,648 years—government finding it impossible to legislate a nondiscriminatory weekly holy day supported by the people!

Colonial Virginia killed anyone who failed to attend church three Sundays in a row. In 1725 Connecticut authorities imprisoned overnight a group of Saturday-observing Christians because they walked from one town to another on Sunday. On Monday the "sinners" were publicly stripped and flogged, one of the victims being a pregnant woman. Is this what Sunday violators are coming to? If it's happened once, it can happen again as long as Sunday laws exist.

Remember the Sunday Sales crack-down throughout Rhode Island in 1960? Santo Lombardi, West Warwick Hardware Merchant, preferred imprisonment to paying a fine for selling on Sunday. He stayed in jail until his dog had pups!

Whatever happened to the Sunday Law Study Commission appointed by Governor Del Sesto?

There are enough Seventh Day Baptist and Jewish neighbors in your

town to cause you Westerly folks to think about the unconstitutional religious aspect of Sunday Blue Laws. Put the shoe on the other foot. Would you like to have it illegal to buy a bathing cap on Saturday (or how about no bathing cap sales on Friday if the majority happened to be Moslems?)

Christianity claims love—voluntary obedience to God's laws—as the essence of its power. When Twentieth Century Christians condone the use of government force in protecting Sunday observance, are they any better than the Roman Emperors who inflicted severe penalties upon anyone who dishonored with work a day dedicated to one or another of the numerous pagan deities?

Aren't Twentieth Century Christians who do nothing to abolish Sunday laws guilty of perpetuating the harsh spirit of the Old Testament Covenant which ruled that a sinner must be stoned to death for picking up sticks on the Sabbath? Where can the spirit of a new, love-filled, Christ-

ordained, Covenant be found in the unfair and dangerous Sunday laws?

Westerly has produced many leaders who have fought injustice. Your own Governor Samuel Ward Senior High School is named in honor of a Saturday-observing Christian who, if living, would certainly oppose Rhode Island's harsh Blue Laws.

A bill to repeal Sunday Closing Laws was introduced by Representative Jacob Harpootian at the 1969 Rhode Island General Assembly. Many Rhode Islanders are disgusted with the Blue Laws and it would be another feather in Westerly's already distinguished cap to drown the Blue Laws permanently!

Thelma C. Tarbox
Saunderstown, R. I.

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

"Echoes from Eden" Radio Log

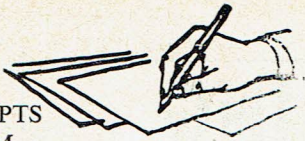
KLYR (1350 kc), Clarksville, Ark.—9 a.m., Mon.—Fri.

KASA (1540 kc), Phoenix, Ariz.—12:15 p.m., Mon.—Fri.

Please do not forget to send your offering this month for this radio ministry. Would you or your local church like to sponsor a local program in your area? Write to the director, Frank M. Walker, Box 575, Meridian, Idaho 83642. Thank you.

We have had to drop some stations because funds were not sufficient. We ask you to consider prayerfully donating to this radio ministry.

Please pray for this ministry.



EXCERPTS
FROM
Letters . . .

Conducted by **Terril D. Littrell**

Editor's Note: Letters do not necessarily represent opinions of the Bible Sabbath Association, the editorial staff or the printers.

Please find enclosed \$—, for which please send your lovely calendar to the following. . . I received mine yesterday—it is beautiful—non-pagan. Why do people desire a make-shift picture of Christ—we have no true ones! Thanks for the beautiful scene on yours.

J.Z.W.

* * *

Please send me three calendars as advertised in the December SENTINEL. I had never seen a copy until today. Have no idea where it came from! I enjoy the journal and may subscribe but cannot just yet.

M.M.

* * *

I received the 1970 Bible Sabbath Calendar and I am so thankful for it. I had wanted one. . . I am mailing you a money order to cover cost of three more so I may help others have them also. I showed it at church. We are so thankful to be Sabbath-keepers and I thank God that I found you. Please pray for me that I may find a job suitable for a Command-ment-keeper so that I can help on

the good work. I wish I could hear your broadcast. Some who got the radio lesson booklets on the Ten Commandments thought they were great. If I get your work I will be ordering more of your Sabbath literature.

E.M.W.

* * *

I am delighted in the arrangements of THE SABBATH SENTINEL. I really do like to read it and give it to others who seem to know about the Holy Sabbath. I hope and pray that the Bible Sabbath Association will continue to grow very much in the future.

G. L. C.

* * *

We have been receiving THE SABBATH SENTINEL magazine for a number of years and manage to read most of them each time they come. We are Sabbathkeepers and have been in church work over half of our lives. We enjoy the little paper very much and want to encourage the Bible Sabbath Association to keep up the good work.

R. L. W.

* * *

THE SENTINEL is serving such a good purpose—an opportunity for us Sabbathkeepers from different denominations to work together in spreading the Sabbath truth.

Thelma Tarbox

Saunderstown, R. I.

PRAYER REQUEST

Prayer is requested for Dewey Lee Landers, Sr., of Mammoth Spring, Ark., who was injured in an automobile accident in West Plains, Mo., last January 30. He suffered neck, back, and leg injuries.



KEEPING POSTED

Back Pay Given in Sabbath Dispute

A Seventh-day Adventist who was fired nearly a year ago after leaving work a half hour early to observe her Sabbath has been ordered reinstated with full back pay. The Connecticut Commission on Human Rights and Opportunities directed the Avco-Lycoming Division in Stratford to "immediately reinstate Mrs. Barbara Corey Millford to her position as rate clerk."

The company also was told to "re-store all benefits and rights which would have been hers had she not been wrongfully discharged November 19, 1968, to give her back pay from the date of discharge, and to henceforth allow Mrs. Corey to observe her Sabbath by ceasing work at sundown on Fridays."

In May, Mrs. Corey testified that when she applied for the job she was placed on the 8:15 to 5 p.m. shift. Since sundown occurs a few minutes before 5 p.m. in November, December and January, Mrs. Corey asked permission to take off work early during these months.

The request was denied even though Mrs. Corey said she offered to either forfeit pay for that period or make up the time during lunch hours. On Friday, November 15, 1968, she asked permission to leave

early. It was refused. She went home anyway about 4:30 p.m., waiting in the car for her husband, who also works at Avco. On Monday, she was told she had been fired because of insubordination. Following investigation of Mrs. Corey's complaint, the commission ordered a hearing.

Judaism Becomes Similar to Protestantism

American Judaism is becoming increasingly similar to U. S. Protestantism, while Israel is becoming an increasingly secular society, an American philosopher said. Prof. Harold Weisberg told delegates to an Israeli-American dialogue that as a result of these developments the two Jewish communities "appear to be moving in opposite directions, widening the gap that already exists between them by virtue of the lack of a common language, common experience and common problems."

His analysis was endorsed at the meeting by an Israeli scholar, Prof. Avigdor Levontin of the Hebrew University in Jerusalem, who said that Jewishness in the two countries is "increasingly difficult to reconcile."

The people who are the most bigoted are the people who have no convictions at all.—Chesterton

THE CALENDAR AND THE CONTINUITY OF THE WEEK

(Continued from page 5)

the fifteenth. France made the change in December by calling the tenth the twentieth. Catholic Germany followed in 1583. Protestant countries deferred action for many years. England finally adopted the new calendar in 1752. The act of Parliament reads merely that the day following September 2 should be called September 14. The day was Thursday,

1752		SEPTEMBER						1752	
Sun	Mon	Tue	Wed	Thu	Fri	Sat			
		1	2	14	15	16			
17	18	19	20	21	22	23			
24	25	26	27	28	29	30			

and under the old-style calendar it would have been Thursday the third. It became Thursday the fourteenth. It is thus clear that in this change to the Gregorian calendar the days of the week were in no wise disrupted.

The Catholic Encyclopedia, after discussing the various proposal which had been made to correct the calendar, remarks: "Every imaginable proposition was made; only one idea was never mentioned, viz. the abandonment of the seven-day week."—Vol. 9, p. 251.

The Tower of Babel Again

The Architect of the tower of Babel intended to put God's original plan for the days of the week into confusion.

The Master Builder of this tower, by counting the days of week

backward, tried to get the first day of the week to be the seventh day of the week. The part of the tower consecrated for worship on Saturday was black, and the part of the tower consecrated for worship on Sunday was golden or overlaid with gold shining like the sun. God's plan of the days of the week was in this way put in reverse. Is the enemy of all righteousness trying to do the same again? In the Bible we have several prophecies warning us again of a Babel or Babylon yet in the future. Are we awake to the situation?

My prayer is that all may realize the danger and flee to the Stronghold for protection. "Turn you to the strong hold, ye prisoners of hope" (Zech. 9:12).

CAN GOD'S COMMANDMENTS REALLY BE KEPT?

(Continued from page 7)

sand thousands ministered unto [the Ancient of days], and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened" (Dan. 7:9, 10). Oh, that solemn moment when this court of the Almighty proceeds to decide which names shall or shall not be eternally blotted from the Lamb's book of life, "according to their works"!

How comforting, at this juncture, is the blessed assurance that the names of those who have overcome, and have been truly converted, and "have washed their robes, and made them white in the blood of the Lamb," will *not* be blotted out, but that their sins will be blotted out instead! (cf. Acts 3:19; Rev. 7:14). And since untold thousands will be

found in this happy category of those who have succeeded in obeying God and keeping His holy commandments, surely there is no sound reason to fear that you and I *can't* do the same. The crucial question is, will we exercise our God-given will and determine, with His help, *to do so*?

True, this is a solemn and serious matter and should be worked out "with fear and trembling" (Phil. 2:12); not fear that success is impossible, but that *we* may become slack and Laodicean in our efforts. Those worthies who succeeded so gloriously in the past "loved not their lives unto the death" (Rev. 12:11). So must it be with us.

Said Jesus, "I have *kept* my Father's commandments" (John 15:10). He succeeded marvelously. Yet He had no resources but what are available to us, for all of Heaven's resources have now been made accessible to us through Him. Shall we not use them and consequently share His joy and glory with Him?

God grant that it may be so!

HOW DOES THE BIBLE READ?

(Continued from page 9)

ing of the original Sabbath in Isaiah 58:13 God says, "... my holy day; and call the sabbath a delight, the holy of the Lord,..." Here the Sabbath is called God's holy day. The New Scriptures say nothing about any other day taking its place.

If Sunday is set aside in honor of Christ's resurrection (resurrection details will not be given here), it is done so without one single whisp of Bible authority. The Bible does not tell anyone to honor any day

particularly because Christ arose on that day.

On page 507: "It is not the letter of the law but the spirit that we must observe." Indeed the spirit of the law is most important. Isn't this where Christ placed His emphasis when He magnified the law?

More questions are in order. How can one keep the spirit of the law while at the same time violating a definite portion of it? Supposing one were driving an automobile and came up to a stop sign. The driver slows down a little, proceeds right on across the intersection, and then stops. Would that be all right? Would that be fulfilling either the spirit or the letter of the law? What kind of spirit is it that says, "Lord, I want a rest day all right, but I don't prefer the one You have specified and blessed. I'd rather choose one that suits me better"?

Innumerable are the ways man has sought out and invented to circumvent the Fourth Commandment. Under grace many fail to understand that God still desires obedience. Grace does not save any who deliberately persist in disregarding His laws.

Some banish the Fourth Commandment altogether or hold that church folks may do as they please—man doesn't need the Sabbath God originated since Christ came long ago.

Many will agree that God once gave His people a special day of the week as a Sabbath. Question: Did He overdo the slightest in giving His people the Sabbath? No. Did He go a bit too far in specifying which day of the week this should be? No. Was it a good thing for man to have this special day for the special purpose for which it was

set aside? Yes. Was it good that man should be thus reminded of his Creator every week? Yes. In old times did the Lord ever tell man or give him the privilege of selecting and setting the day for his personal choice as a Sabbath or Holy Day? No.

Coming down to the present time, doesn't man still need the Sabbath now as much as ever? Wouldn't such be as good for man now as it was long ago? Which would help church-minded people the most today, to have no God-given Sabbath or have God specify for them a certain day and mark it as the Sabbath? If God really did abolish the Sabbath because man does not need one after all, why do many folks want some kind of holy day and set one of their own?

God help us to seek to have the spirit of Christ which caused Him to yield completely to His Heavenly Father—"not my will, but thine, be done."

THE CREATOR'S MEMORIAL AND PRESENT-DAY SIGN

(Continued from page 10)

whether ye be in the faith; prove your own selves" (not merely our profession but ourselves, not our faith, but ourselves; how we spend every moment of our time, even "bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5). That is God's plan, And it works.

Jesus says, "According to your faith be it" (Matt. 9:29). And our faith must be strengthened by all that we can see of mighty forces of nature. We must know that God is anxious and able to do for us, and in us, now all that He has promised

"you who are kept by the power of God" (1 Pet. 1:4, 5).

His memorial of what He did long ago is the "sign" of the mighty recreative work He is doing today in the hearts and characters of all who have chosen to believe, so that we, as Paul said "do by nature the things contained in the law" (Rom. 2:14). By the power of God we act all that we choose to believe. Our lives definitely prove which power is permitted to control. In order to keep the Sabbath holy, surely we ourselves must be holy. Thus God's plan is a success and "as he which hath called you is holy, so be ye holy" (1 Pet. 1:15).

Foul Play Suspected In Ohio Church Fire

On December 2, 1969, God's Lighthouse of Prayer Seventh Day Baptist Church, Youngstown, Ohio, was extensively damaged by a fire, which apparently was the result of an explosive device thrown through a front window. The pastor estimated damage at \$3,500.

The small congregation, despite being discouraged, is holding services in the less-damaged portion of the building until they are able to repair the destroyed portion.

The pastor and congregation were mentioned a few years ago in the SENTINEL, when most of them changed from Sunday observance to Sabbathkeeping.

Several other congregations have come to the aid of the Youngstown group with offerings. Harold S. Day is the pastor of the church, which is located at 2558 Homestead Road, Youngstown, Ohio 44505.

Richard G. Cress Is New Director

One of the new directors of the Bible Sabbath Association elected for the 1970-71 term is Richard G. Cress of Rudy, Ark. Brother Cress, age 31, is married to the former Oleta Peoples, and they have three daughters. They reside in a rural area near Ft. Smith, Ark., where he has served as pastor of the Southside Church of God (Sabbatarian) for four years.



A former Southern Baptist minister, he found the Sabbath truth in 1959. He affiliated with the Los Angeles, Calif., Church of God (Sabbatarian) in 1963, and served as pastor for over two years.

He does evangelistic work several weeks each year among independent Sabbatarian congregations and writes for the *Facts of Faith* magazine. He lays special stress on a new birth and obedience to God's Commandments, motivated by a love to the Lord. He also advocates a deeper experience in the Holy Spirit.

WHAT IS CHARITY?

It's silence when your words would hurt.

It's patience when your neighbor is curt.

It's deafness when a scandal flows.

It's thoughtfulness for others woes.

It's promptness when stern duty calls.

It's courage when misfortune falls.

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).

IF YOU BELIEVE IN THE SEVENTH-DAY SABBATH . . .

why not become a member of the Bible Sabbath Association, the undenominational group promoting the Sabbath? How do you join? See page 2 for details, fill out the coupon, and send it in with your dues: We can use you!

I would like to have fellowship by correspondence with other Sabbathkeepers, and would appreciate your letters. Dr. John C. Spowles, 1366 E. Gillingham Street., Philadelphia, Pa. 19124.

I am interested in getting the names and addresses of Sabbath-

keeping Pentecostals. James L. Williams, Box 100, Marcy, N. Y. 13403.

Names are requested of all Sabbathkeepers, relatives, or known interests in the Charleston, W. Va., area. The Salem, W. Va., Seventh Day Baptist Church is planning outreach in the area. Write to John Bevis, Box 92, Salem, W. Va. 26426.

The Prayer Room yearly fellowship meeting will be held May 9, 1970, beginning at 11 a.m. and continuing until mid afternoon. Another service is scheduled at 7 p.m. Dinner will be served immediately after the daytime service.

Come, rest and worship with us in Tennessee. Our address is 1302 W. Schaffer Street. Reduced motel

rates may be had by contacting Mrs. William C. Ball, 422 S. Latta Drive, Dyersburg, Tenn. 38024. Phone (901) 285-5893.

Springfield, Ore., Church of God (Seventh Day) 23rd and A Sts., welcomes you (2 Cor. 3:17). Sabbath School, 9:45 a.m., worship, 11 a.m. Billey Watts and R. A. Barnes, ministers. Phone (503) 995-6667.

The Prayer Room Mission, Harrell at Shafer St., in Dyersburg, Tenn., invites you to services when you are in this area. Services are Sunday and Wednesday at 7:30 p.m., Friday at 7:30 (children's church), and Sabbath at 10:30 a.m. We are believers in the Sabbath and the Holy Spirit baptism of Acts 2.

A Gilt-edged Investment With Guaranteed Returns of Fabulous Riches

We are hounded constantly these days with lures such as the above to invest our savings in questionable depositories that reputedly will cause our nickels and dimes to mushroom into dollars overnight. Insurance companies and their representatives make fantastic claims sounding like we can get "something for nothing." These schemes are **all** man-made, and no matter how reliable the firm behind them may be, the end result is the same: the investor comes out the little end of the horn and the company hauls in the profit.

Dear ones, there **is** a much more **sure** depository for your savings; a place where neither moth nor rust doth corrupt, and where thieves do not break through and steal (Matt. 6:19, 20). If you have property and wish to arrange before you leave this life for an eternal investment in heavenly treasure, avoiding the usual very costly process of estate probating and disposition of **your** property by the state, there is a plan by which you may do so, retaining for yourself a lifetime interest. For further information write

The Bible Sabbath Association

Fairview, Oklahoma 73737

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No!

The Bible Sabbath Association is *not* a denomination. It promotes no doctrine other than of obedience to the Ten Commandments, especially to the almost-forgotten Fourth Commandment requiring observance of the seventh day as Sabbath.

It is not sponsored by any denomination, nor is it the outgrowth of any one denomination.

Yes!

The Bible Sabbath Association includes members of virtually every Sabbathkeeping denomination and many independent Sabbathkeepers. Its officers are members of Seventh-day Adventist, Seventh Day Baptist, Church of God (Seventh Day), and include an independent Sabbathkeeper.

Members often report that their membership enables them to become better informed, more active workers in their respective churches.

Unconvinced?

Perhaps you still have questions about this unique organization. We welcome inquiries for information. Write to us.

The Bible Sabbath Association

Fairview, Oklahoma 73737