

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

**The Sabbath**

AUGUST 1971

# Sentinel



Australian Tourist Service



**The Sabbath**

# Sentinel

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

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## You'll Want to Read

Why I Observe the Sabbath . . . . . 3  
 A Revival Among the Hippies . . . . . 9  
 Answer on Time . . . . . 10  
 The Sabbath and the Calendar . . . . . 12  
 Letters . . . . . 13  
 Why I Became a Sabbathkeeper . . . . . 14  
 Note from the Editor . . . . . 16



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*"I prefer to keep His commandments . . ."*

# Why I Observe The Sabbath

ELDER JACOB BRINKERHOFF, *deceased*

**B**ECAUSE I worship God, who performed the work of creation in six days and rested on the seventh, and enjoined upon His worshipers to follow His example in labor and rest. This rest day is called Sabbath, which, besides its meaning of rest, is a sacred day devoted to the service of God. We need a day of rest for physical recuperation and cessation from labor, and the Creator has set the example for mankind, and says, "Remember the sabbath day, to keep it holy; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it."

## First Reason

I observe the seventh day instead of any other on account of divine example. At the present time a large part of the professed Christian world observes the first day of the week for the Sabbath, contrary to the original command and example, and devotes the original day to secular use. Some of them say of us that "we keep Saturday for Sunday"; but not so; we observe Saturday or seventh day instead of Sunday, or first day, following the original command and example, and we claim that there is no divine authority or example for departing from the original Sabbath; and as we would "worship God in spirit and in truth," we follow in his own appointed way. As we expect the blessings of God and He is an unchanging Being, is just as well as

merciful, and prefaces His command with the word "remember," therefore we think it important to "remember the sabbath day, to keep it holy."

## Second Reason

I observe the Sabbath because I believe in Christ, the Son of God, and expect salvation and a home in the kingdom of God which He has promised His followers. The keeping of the Sabbath is not the saving element in the Christian religion, but we keep the Sabbath because we are saved in Christ. Faith in Christ is the saving element, and our faith in Christ and His atoning work increases our obligation to keep the law of God. "Sin is the transgression of God's law," says a divine commentator, and if we would be saved through Christ, we must cease from sin, and this brings us into special or renewed obligation to observe the law of God, the violation of which makes us sinners, and the keeping of the seventh day being a part of the law of God, it devolves upon us at the present time to observe the original Sabbath as much as it did upon His ancient people.

For this added or accrued obligation to observe the law by the believer



in Christ, see the comments of the apostle Paul to the Romans, 3:31: "Do we then make void the law through faith? God forbid; yea, we establish the law." A very strange idea prevails in the world that because sinners are pardoned from their sins through faith in Christ, they are freed from obligation to obey a law of which the violation made them sinners. People do not look at human laws in that way. If a pardoned criminal transgresses the state law, he is again adjudged guilty and liable to punishment. So in the Christian religion, the believer in Christ must obey the law of God. Jesus' own words on this point are not to be passed over lightly. "Think not that I came to destroy the law or the prophet; I came not to destroy but to fulfill. . . . Till heaven and earth pass, till all things be accomplished" (Matt. 5:17, 18, A. S. V.). This shows the perpetuity of God's law, and that it holds its obligation right on through the Christian dispensation as well as through the former one. Jesus fulfilled the law of God by observing it, but that did not abolish the law any more than Jesus' being baptized by John and thus fulfilling righteousness abolished righteousness (Matt. 3:14). Righteousness is right doing, and righteousness must have a standard, and fulfilling a law is practicing or obeying it and does not abrogate it.

### Third Reason

I observe the Sabbath because it was one of the first institutions of God for man's observance. It was instituted in Eden, and before sin entered into the world; hence it exists for man when he is freed from sin and its condemnation, and is for

servicing God. Through the early history of the human race there is recognition of Sabbath observance, and when a written law was given to the Israelites who were taken to be God's special people the Sabbath is incorporated therein, prefaced with the word "remember;" thus specifying a reason previously existing. The base of their laws was comprised of a code of ten commandments, of which the Sabbath is the fourth, with the reason for its institution and obligation (Ex. 20:3-17). They were required to observe each of these commandments; they had other laws for their national government and also laws for conducting their worship of God in sacrifices and offerings. Was the Sabbath given only to the children of Israel? The Israelites were the only people of the time who knew the true God and worshiped Him; therefore, they were the people to whom the laws were given and who had communication with Him. All other people had lost knowledge of the true God and knew not His laws and government. God had not different laws for different people, then nor now. The obligation of the Sabbath was universal and so has it continued to be.

The memorial character of the Sabbath shows its perpetual obligation. It was instituted to commemorate the work of creation, six days of creative labor followed by a day of rest—the seventh. In the beginning of Bible history we read of the institution of the Sabbath, but the book of Genesis is not a book of laws, except the prohibitory laws given to Adam and Eve, the violation of which brought sin and death; therefore the opponent of the perpetuity of the Sabbath loses his argument when he says there is



no Sabbath command for twenty-five hundred years of the world's history.

But when great promises were made to Abraham, and a covenant, the Lord said Abraham was chosen "because that he obeyed my voice and kept my charge, my commandments, my statutes and my laws" (Gen. 26: 5). There were laws and commandments then, although they were not written; and most certainly after the Sabbath had been instituted in Eden it was one of the laws and commandments which Abraham kept. In further evidence of its existence and obligation before the exodus from Egypt, we read that in the gathering of the manna some of the people went out on the Sabbath to gather it and the Lord said: "How long refuse ye to keep my commandments and my laws?" (Ex. 16:25-30). This is evidence of its previous existence and also that it was one of the commandments and laws.

When the Hebrew people were brought out of Egypt and organized into a nation, the Ten Commandments were given them written on stone, showing their durability, to be the foundation of all their laws, and the keeping of the Sabbath was made a prominent commandment—the fourth, and there we read its memorial character—"Remember the sabbath day, to keep it holy; for [or because of] in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it" (Ex. 20: 8-11).

It is well known that memorials are as perpetual as the things commemorated; and this memorial character of the Sabbath emphasizes the fact that the obligation of the seventh

day to be observed for the Sabbath is as lasting as the fact that the creative work was done in six days and the seventh day observed as a rest day. Therefore, as long as that fact remains, so long should the seventh day be observed by the intelligent creatures of God who would worship Him. And for the same reason, the Sabbath service cannot be transferred to any other day of the week. The observing of some other day would not commemorate something which occurred on some other day than the one observed. Therefore the sabbatic institution requires the observance of the definite seventh day of the week; the sabbatic institution has not been transferred to some other day, neither can it be, nor can its obligation cease. The Saviour said that they who "worship God must worship him in spirit and in truth," and both spirit and truth designate the seventh day of the week as the definite day of sabbatic observance.

#### **Fourth Reason**

I observe the Sabbath because I love God. Love to God is shown by serving Him. The apostle John writes, "This is the love of God that we keep his commandments" (1 John 5:3). The keeping of the Sabbath is one of the commandments, the fourth. Love must be manifested and if we live in obedience to God, we show our love to him by that service. Love and service go together, as do faith and works, law and gospel, letter and spirit; each requires the other. Love to God is more than sentiment. The religious life consists of knowledge in the mind, love in the heart and obedience in the life.

When Jesus says, "the first and

great commandment in the law is to love God with all the heart, and with all the soul, and with all the mind," the fact of that love requires a standard for it, some precepts by which that love may be shown, as well as does the second great commandment of the law, "Thou shalt love thy neighbor as thyself," require a standard of service by which love to our neighbor may be known (Matt. 22: 36-40). That standard is given in due form where a code of laws of righteousness, right doing, or right living is given, which code is called the Ten Commandments and the observance of the Sabbath, the seventh day of the week, is one of them. This is a well known theorem, that love is shown by service.

The keeping of the Commandments of God is made by the Bible an important part of Christian duty and life, and we would emphasize the fact that the original seventh-day Sabbath is one of those Ten Commandments. In our Saviour's sermon on the mount, he said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). To do the will of the Father is to do or keep His commandments, all that He has commanded. In accordance with this statement of Jesus in His reply to the young man who asked, "What good thing shall I do that I may have eternal life," He answered, "If thou wilt enter into life, keep the commandments" (Matt. 19:16, 17). And to be specific Jesus quotes some of the Commandments. This shows how important in the service of God and the seeking of eternal life is the keeping of the commandments of God, and the Sabbath is one of them.

We would not be misunderstood to say that to keep the commandments insures eternal life; it requires in addition just what Jesus said to the young man who had kept all these commandments, "Come and follow me" (v. 21). Faith in Christ is the saving element; another element is conversion, which implies turning from sin to God, to obey all His laws and requirements. Thus we have law and gospel, "keeping the commandments of God and the faith of Jesus."

#### **Reason No. 5**

I observe the Sabbath because Christ did while on earth. We read in the opening of His ministry, Luke 4:16, that it was His custom to go into the synagogue on the Sabbath day. This states that it was His custom to observe the Sabbath, and in the many miracles of healing the sick and infirm on the Sabbath day not a word is said of the Sabbath observance to cease, or its observance to be changed to some other day of the week. If such had been the case, it would have been recorded. On the contrary, we read that Jesus kept His Father's commandments (John 15: 10), and the Sabbath is one of the Father's commandments. And on this point there is an important testimony in the event of the Pharisees finding fault with Jesus and His disciples for plucking the ears of corn and eating them as they passed through the fields on the Sabbath day, and in His reply that "the Sabbath was made for man" (Mark 2:27). As it was made for man, it was made for all men; not for Jews alone but for Gentiles as well; it was made for man in the beginning, when man was made; it was made for man during all time;



not to cease just then when Jesus said this, but to continue obligatory to the end of time and was to continue as it was made to be celebrated on the seventh day of the week; it was made for man's benefit, a day of rest a day of worship.

Therefore, having been made for me and for my benefit, and pronounced by so high an authority as the Son of God, I observe it as originally given.

Christ's recognition of the Sabbath is not to be overlooked. In saying that He was Lord of the Sabbath He told the Pharisees that He was its superior, or that He, their expected Messiah, was greater than the Sabbath, as He had also said that He was greater than their temple, greater than Solomon or Abraham. He recognized the Sabbath as an existing institution.

It is objected by some that Christ gave no law for the keeping of the Sabbath. There was no need. And more, Christ was not a law-giver. His office was not to make laws, or to interfere with laws already made. His work was to save a world from sin, to redeem sinners to God, to restore a lost creation to its primeval condition. The Father was law-giver, Christ was life-giver. An apostle has written: "He came to bring life and immortality to light by his gospel." None of the Father's laws for the government of the world was abrogated by Him. The fundamental of all laws, the Ten Commandments, which represents so many principles of righteousness, remained the same as before His coming.

When the children of Israel were organized into a nation in the wilderness of Sinai, under Moses, when they came out of Egypt, they were given laws for such national capacity

which were to exist as long as their national government should continue and so, of course, when there was no longer a nation of Israel such laws could no longer be executed. Many of their laws or regulations were for public worship, for their religion and worship were national, for church and state were united. The work of Jesus had no interference with these. We find them observing the Passover, the paschal lamb of which service typified Himself, and at His last observance of it He instituted what we call the Lord's Supper, of broken bread to represent His broken body and the wine to represent His shed blood, after which Christ is our Passover slain for us. In all this we do not see any interference with His Father's laws; their work was different—the Father's to create, Christ's to redeem.

We cannot see how any professed Christian can see antagonism between the work of Christ and His Father, so that His work should break down or abrogate His Father's laws, abrogating or changing the keeping of the day of the Sabbath. Even if the following of Christ be called His spiritual kingdom, the same precepts are needed in our relation to both God and man. The gospel of Jesus Christ, which is salvation from sin, needs the law of God, the Ten Commandments, to show the individual that He is a sinner. Thus the law is a schoolmaster to bring us to Christ (Gal. 3:24). But when we are brought to Christ and justified by faith (v. 25) and the law has passed its schoolmaster character to us, it by no means follows that the law has ceased to exist.

This is equivalent to the teaching of Paul in Romans 8 that there is now

no condemnation to them which are in Christ, who walk after the Spirit, for the believer has passed from that side of the case unto justification (Rom. 5:16). The law of God is seen in all this, condemning the sinner, showing him justified when the condemnation is removed.

But it is objected that we are now under the law of Christ instead of under the law of God as formerly. The term, "under the law," means under its condemnation as it also means under obligation to its obedience. But the objector fails to show how the law of God gave place to another law, or why it should, and fails to show us a code of laws called the law of Christ. The term "law of Christ" occurs but once in the Bible (Gal. 6:2). "Bear ye one another's burdens and so fulfill the law of Christ." Now here is no code of laws and no reference to anything to antagonize or supersede the law of God. What kind of law is fulfilled by bearing one another's burdens? Precisely that law of which Christ spoke when He says, "A new commandment I give unto you, That ye love one another" (John 13:34). It is that law or principle of love which prompts one to do by another as you would have another do by you; and that love is the moving element in the matter.

This is also that which Jesus did by the law of which the prophecy says, "He will magnify the law and make it honorable" (Isa. 42:21). Magnified by the principle of love being the mover to action. Then the law of Christ is nothing to supersede or take the place of His Father's law, but an auxiliary to it to help us to carry out its holy precepts.

The advocates of first-day observance instead of the seventh-day Sabbath tell us that the resurrection of Christ on the first day of the week made it the Sabbath or caused it to be thenceforth the Sabbath instead of the ancient day on the Sabbath commanded by Jehovah. But they fail to show us any divine authority for such a change if there had been any change. As Jesus neared the end of His ministry, He said not a word of an approaching change or of a new Sabbath to take the place of the former one nor of the abrogation of His Father's laws. Neither did He say that His resurrection from the dead and His work of redemption were so much greater than the work of creation that we must take away creation's memorial and establish a new one in its place. The memorial of Christ's death is the Lord's Supper and His resurrection is memorialized in the believer's rising from the water in baptism. But in the absence of scripture for the sabbatic change the Roman Catholic Church claims to be authority for the change, assuming the right to do so, and the Protestant churches are following her example and teaching.

Biblical authority fails and leaves the perpetuity of God's Sabbath unharmed and standing on the eternal rock of God's Word, Who says, "I am the Lord, I change not."

#### **Reason No. 6**

I observe the seventh-day Sabbath as did the apostles of Christ after His ascension to heaven and He had sent them to preach the gospel to all the world. Had they observed a different day from the one previously observed,

*(Continued on page 17)*



"I went there more than halfway prejudiced . . ."

# A Revival Among the Hippies

TERRIL D. LITRELL

*The presence in this article of certain points on which all Sabbathkeepers might not agree and of this notice at the beginning of the article should not be construed either as endorsement or disapproval of any of these points by the Bible Sabbath Association, the editor, or the printers of this magazine.*

**J**ESUS IS COMING! THANK YOU GOD! So sing the "Jesus People." A spiritual revolution of youth is sweeping our nation like wildfire. Jesus has caught hold; He is the newest thing to groove in on.

The Jesus movement is typified by "God's squads," with coffee houses and drug help centers and pentecostal preaching and ocean baptisms and communes. But it has just arrived! In the next two years we can expect it to have a lightning effect upon the youth of our nation.

Youth for Christ leaders say that being turned on by Jesus is the answer to the problems of our young people today. "God wants to fill you with Himself, not drugs."

To keep pace, pop music has gone religious. "My Sweet Lord," "Bridge Over Troubled Waters," "All Things Must Pass," "Jesus Christ—Superstar," "Put your Hand In The Hand," are all a part of this non-traditional search for the REAL CHRIST.

The Jesus people say American youth is on the move! "Ol' Billy Graham is out," "Religious music festivals, and handclapping, footstomping revivals are in."

Just recently I had the opportunity

to attend some meetings of the Jesus people in Kansas City, Mo. I went there more than half-way prejudiced against what I thought I might hear. But I decided to give them a fair hearing and to my pleased amazement I listened to testimony after testimony from boys with long hair and beards and girls dressed all kinds of ways who had really found the Lord. Some of them had received the baptism of the Holy Spirit and spoke in "new tongues." Messages were given in prophecy, healings took place before my eyes—it was simply marvelous.

I started to pray: "Father in heaven, if You can give these kids your Holy Spirit with signs following, who am I to judge?" I opened my heart and mind to Him, and lifted my hands in praise and adoration of the Heavenly Father. I began to see these sincere young people through the eyes of love. No longer did I doubt or reject the move of God in their midst.

I was fascinated by the choruses that they sang. Many of them were taken from the Psalms. One I remember more than any of the rest was Psalm 68:4: "Sing unto El. Sing

*(Continued on page 18)*

# Answer on Time

A reader in Port Moody, B. C., Canada, writes:

"I've come across two books dealing with the Sabbath. They are *Seventh-day Adventism Renounced* by D. M. Canright, a former S.D.A.; and *The Sabbath and the Lord's Day* by Herbert McClellan Riggle.

"Both authors use the example of the inhabitants of Pitcairn Island who were Sunday observers until these people were persuaded by the Seventh-day Adventists to keep the Sabbath by simply changing the reckoning of the day-line a few miles. By doing so, their Sunday became the seventh day. Now they were Sabbathkeepers.

"I would like a comprehensive answer from your letter answering department—either affirming this as a historical fact or denying it.

Yours truly,  
Steve K————"

Answer

Mr. K—, are you sure you have your facts right—or, are you sure the authors have the facts right? The reason I ask is this; I have not seen these statements and find it hard to believe that the authors could make such statements.

First let us answer the question about the observance of the seventh day on Pitcairn. In 1886, John Tay, a Seventh-day Adventist, sailed on the British warship, *Pelican*, and on

October 18 landed on the island. Attending the midweek Church of England services held by the islanders, he observed the Sabbath by himself the first week on the island. The following day, he sat on the back seat for the regular Sunday service. When asked if he wished to speak, he stood where he was and spoke for a half hour on the seventh-day Sabbath. The next Tuesday evening, at the midweek service, he was invited to speak again on the Sabbath. After Tay had spoken, Thursday October Christian rose and stated, "I will keep the Sabbath." Others followed his lead and during the following days everyone on the island accepted the seventh-day Sabbath. According to Norman Jerris, in *The Story of Pitcairn Island*, (Washington, D. C. Review and Herald Publishing Association, 1957-58), "not another Sunday was ever observed on the island from that time onward" (p. 94).

You might say, "But Jerris is an Adventist writer." You have a good point; let's look up some non-Sabbathkeeping sources. In a telecast, on October 6, 1969, of Walt Disney's "Wonderful World of Color," Moby Duck (a cartoon character), said: "Here be the call to church. On this day—no school and no work. Pitcairners you know are Seventh-day Adventists. . ."

I would suggest further that you read the book *Heritage of the Bounty* by Carl Shapiro. I am sorry not to have the name of the publisher and



date of publication at hand, but it is now in print in paper-cover edition for about \$2.50. Mr. Shapiro is a sociologist who is not a Sabbathkeeper. He spent some time on Pitcairn, observing the inhabitants, and wrote the findings in this readable book. He devotes several pages to the religious belief of the islanders. I'll guess you will find the book so interesting that you will want to read the whole thing if you have the least interest in sociology or genetics.

An issue of the *National Geographic* a few years back had an article on Pitcairn which mentioned the observance of the seventh day by the islanders.

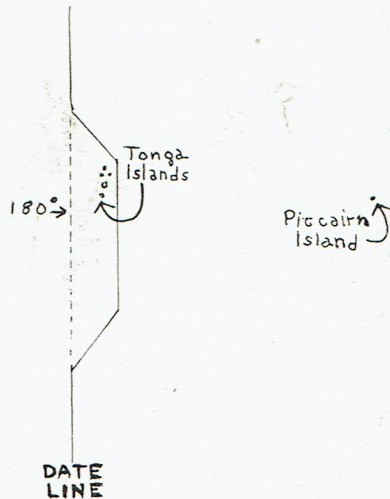
Parkin Christian, great-great grandson of *Bounty* mutineer Fletcher Christian, visited the United States a few years ago and gave lectures on life on Pitcairn. He mentioned the observance of Sabbath on the seventh day. After one of his talks I had the opportunity to talk to him personally, and he said nothing to indicate that he observed any day other than the one called Saturday.

Now let us turn to an example of another island where the Sabbathkeepers *do* observe the same day as the Wesleyan Sunday observers, and let us look into the reason.

In the Tonga Island group, Seventh-day Adventists attend church on the day that is officially Sunday. You might ask why these people are not true to their professed belief. The answer quoted from the June 1968, *SENTINEL*, is this:

"The seeming paradox is explained by the wanderings of the International Date Line. Theoretically, this line follows the 180th meridian; however, like most time zones, it is not straight. It departs from the meridian

in order to bypass inhabited places and to keep governmentally related groups of islands together. It veers eastward to include the Tonga Islands on the same side as New Zealand, the nearest large land area. [See map on this page.]



"Because of this, when it is officially Sunday on the islands, it would have been Sabbath except for the turning eastward of the Date Line. The local Adventist pastor explained his belief to a writer for the *National Geographic Magazine* (March, 1968, issue): 'When God made the world, He made the day go from east to west. . . . On the map the so-called Date Line actually makes a jog to the east here. We maintain that what is called Sunday in Tonga is actually Saturday since we are really on the eastern side of the Date Line.'"

Incidentally, Pitcairn is located about 2500 miles east of the Date Line, so wouldn't it be hard for anyone to give a convincing reason to "change the reckoning of the day-line a few miles"?

THE EDITOR

# The Sabbath and the Calendar

OLE E. FLASKERUD

**I**N the year 46 B.C. Julius Caesar introduced the Julian Calendar which became the official calendar of the Roman Empire. Consequently the Julian calendar was the official secular calendar in Palestine when the Lord trod this earth.

When in 70 A. D. the city of Jerusalem was destroyed, it ceased to be the center of the apostolic faith. Despite the claims to primacy of the Roman Church it was *not* the post-Apostolic Church; and the best proof we have is the fact that the New Testament Scriptures were preserved for us in the Greek language, not in Latin. Furthermore, the Greek Church has, through uninterrupted centuries to the present time, continued to use the Julian calendar, which was already in use at the time of Messiah. The seventh day of the week of the Julian calendar has always corresponded with the seventh day of the week of the Hebrew calendar through the centuries, and there exists no record to the contrary.

Since all accounts of the New Testament Scriptures indicate that Jesus recognized the seventh day of the week of the Hebrew calendar as being authentic, and since the Hebrew calendar and the Julian calendar have coincided in their respective seventh day of the week down through the centuries to the present time, we can with confidence accept as correct the seventh day of the

week of our present calendar as the authentic seventh day.

When the change was made from the Julian to the Gregorian calendar which the Western World now uses, there was no disruption in the consecutive week. The seventh day of the week of the Gregorian calendar corresponds to the seventh day of the Hebrew and Julian calendars.

The Gregorian calendar was introduced by Pope Gregory XIII, and adopted in Spain, Portugal, and part of Italy on the same day as in Rome—March, 1582. France adopted the Gregorian calendar in December of 1582; and the Catholic states of Germany in 1583. In the Protestant states of Germany the Julian calendar continued in use until 1700. Denmark and Sweden changed to the Gregorian calendar about the same time as did the Protestant states of Germany (1700).

In Great Britain the Gregorian calendar was adopted in 1752. Russia continued using the Julian calendar until it was superseded by the Soviet Government and, after experimenting with a five-day week, Russia adopted the Gregorian calendar in 1918. Under the Russian czars, the Greek Church was the state religion; this, presumably, brought the Julian calendar to Russia.

It was under the use of the Julian calendar that the English names for  
*(Continued on page 18)*





EXCERPTS  
FROM

## Letters . . .

Conducted by **Terril D. Littrell**

My prayer is that somehow there may become a strong merger of all Sabbathkeeping groups. It would make for a stronger united testimony to the world.

Jesus tells us that a "house divided cannot stand." Each group now says, "We stand on this or that" but some of these things are so nonessential. We must strive to become one in God.

—J. W.  
Ohio

\* \* \*

Sunday keeping is nothing more than heathen Babylonian religion dressed up in the garb of Christianity palming itself off to the world as the true worship of God.

—Attlee Pursley  
Indiana

\* \* \*

A very close friend of mine, Bradley Thompson of Sunflower, subscribes to THE SABBATH SENTINEL. He was telling me one day about the Sabbath was really Saturday. At first I thought that he must be a little crazy, but I promised to read up on the subject. . . .

He gave me a copy of the booklet, *Echoes From Eden*, and after reading it with the Bible, I could see that Bradley was correct.

I now read THE SABBATH SENTINEL regularly and think that it is just great. Keep up the good work! I am now trying to help people learn about the true Sabbath just as I did. . . .

—Jackie Vance

\* \* \*

We certainly continue to enjoy THE SABBATH SENTINEL and to be challenged by its contents each month. [You are] doing an excellent job, and so is the publishing house at Stanberry. . . .

—Clifford Beebe  
Alabama

\* \* \*

I have been a Sabbathkeeper since childhood, and I admire the work of the Bible Sabbath Association.

—Sister Anna S. Krieter  
California

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I just had a chance to read some of your literature that was passed on to me by a fellow Christian. I am very interested in the fact that you are concerned about getting the general population back to the Bible and the keeping of the Sabbath (Saturday). I would like more information on the Sabbath subject myself, and also a sample copy of each tract that you publish. . . .

—Rev. George A. Kienbaum  
Minnesota

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A while back I received one of the 1971 calendars put out by your organization. It was very interesting. I have never seen anything quite like it.

Is there a branch of the Bible  
(Continued on page 14)

## Why I Became A Sabbathkeeper

For over ten years I was a first day (Sunday) preacher. What happened to make me change? I hope I am like many of you; I want to obey the Lord. In my search I had said many times that Christ was the only authority for a Christian to follow. Indeed, Christ is the head over all things to the Church, which is His body. The apostles, as commissioned by Him, were to set in order the affairs of His kingdom on earth, and hence, the Church is said to be "built upon the foundation of the apostles and prophets, with Jesus Christ being the chief cornerstone."

Then whatever ordinances we find that were established by Christ and His apostles, we hold to be binding on us, as being established directly by competent authority.

What was the custom of Christ concerning the Sabbath? (Luke 4:16-31, Matt. 12:1-13, Mark 2:23-28). Jesus adds "hear and do" (Matt. 7:26). "Observe all things that I have commanded" (Matt. 28:20). Then we are to follow in the steps of Jesus (1 Peter 2:21). Now consider what Jesus said, "The sabbath was made for man" (Mark 2:27). This is not just one-seventh of our time, because "The seventh day is the sabbath of the Lord thy God" (Ex. 20:10).

Colossians 1:16, Hebrews 1:2, and John 1:3 show that Christ made all things. This includes the Sabbath. This is why Christ could say He was the Lord of the Sabbath (Mark 2:28, Luke 6:5, Matt. 12:8). For how long?

Read Hebrews 13:8. "Jesus Christ the same yesterday, today, and forever."

The Sabbath rest is one of the commandments of God (Ex. 20:8). Jesus said that if we change the commandments of God, our worship would be in vain. Matthew 15:9 and Isaiah 24:3-6 record the reason the world will be destroyed: Man will change God's law, the law that is perfect (Psa. 19:7), the law that is holy (Rom. 7:12), the law that says, "Remember the sabbath day."

I count eighty-six Sabbath days in Acts 13:14, 27, 42, 44; 16:13, 17:2; 18:4, 11. Paul preached to Gentiles in Acts 13:44; 16:13 and 18:4, 11, on the Sabbath. The first Gentile convert in Europe was on the Sabbath day (Acts 16:13).

I became a Sabbathkeeper because I love the Lord and want to obey the Bible. With God's help I will keep the true Lord's Day, the Sabbath.

Dear friend, Christ loves you. Why not honor Him by keeping the Sabbath the true Lord's Day, as He did?

—From a Bible study by Rev.  
Ralph Hays, 24 Pleasant St.,  
Texarkana, Ark.

—From *Sabbath Recorder*

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### EXCERPTS FROM LETTERS

(Continued from page 13)

Sabbath Association in Canada?

Please send me the *Sabbath Handbook and Directory of Sabbath Keeping Organizations*. Also send me a sample copy of all your tracts.



I am happy to learn of your organization and wish to become a member of it.

—E. W.

Nova Scotia, Canada

\* \* \*

I am enclosing —for some of the tracts, *The Universal Seventh Day Sabbath*. Your pamphlets are all based from the Bible. I come in contact with a lot of people and I always give them tracts from the Bible Sabbath Association. Thank you for the truth; I love it.

—E.W.B.

Oregon

## FRANK WALKER RESIGNS AS "ECHOES FROM EDEN" SPEAKER

Frank Walker, who has faithfully conducted the Bible Sabbath Association radio program since early 1962, has found it necessary to resign because of other duties. He is being replaced by Bob Rogers.

We hate to lose Brother Walker, but we feel that his successor will also do well in conducting the program.

Does your library receive the  
SENTINEL?

### "Echoes from Eden" Radio Log

KLYR (1350 kc), Clarksville, Ark., 9:00 a.m., Mon.-Fri.  
KASA (1540 kc), Phoenix, Ariz., 12:15 p.m., Mon.-Fri.  
WNLA (1380 kc), Indianola, Miss., 1:15 p.m., M.-F. (7:30 a.m. Sun.)  
KGA (1510 kc), Spokane, Wash., 11:00 p.m., Sunday  
KDMI (97.3 FM), Des Moines, Iowa, 1:00-1:30 p.m. Sabbath.  
KQXI (1550 kc), Denver, Colo., 8:30 a.m. Sab., 10:45 a.m. Sun.  
KOAM (860 kc), Pittsburg, Kansas, 9:30 a.m., Sunday  
KTLO (1240 kc), Mountain Home, Ark., 9:35 a.m., Sunday  
WLIL (730 kc), Lenoir City, Tenn., 9:30 a.m., Sunday  
KGAY (1430 kc), Salem, Ore., 6:00 a.m. (5 minutes), Mon.-Fri.

Thank you, dear friends, who are helping make this enlarged outreach possible, along with the portion allocated to radio work from the reserve fund.

Please continue to send regular offerings that we may continue and enlarge the outreach further. More co-workers are needed if this is to be true. Ask God what YOU should do about this work.

If you or your local church would like to sponsor a radio program in some given area, please write the Bible Sabbath Association, Fairview, Oklahoma 73737.

KDMI, Des Moines, and KGAY, Salem, are sponsored by local brethren. Others may wish to sponsor the program in their area.

Speaker on this program is Bob Rogers. Elder and Sister Harvey Otto are doing follow-up work in Phoenix, Ariz. Please pray each day for this ministry.

A Note  
from  
the Editor



## Counting the Cost

NOT long ago, my family and I were able to see the making of portions of a new movie, "Smoke in the Wind," to be released next month. We had not planned on this, but needed to see a man who was helping to make the movie; and this was our only chance. This portion of the film was being made in Devil's Den State Park, near Fort Smith, Ark.

We were surprised by the filming of dangerous scenes. What actually happened was a far cry from what the viewers of the movie will see. A horse had jumped from a cliff; we were told that he "landed" the next day at the bottom of another cliff 30 miles away, where this portion was filmed. We saw a man who was shot fall from another cliff onto a mattress about six feet below; it is doubtful that the mattress will appear in the film!

But one of the most surprising things was the blood. For a color film of post-Civil War days, there must be some gore, it seems. The effects man, who had provided the "blood" in the film "Bonnie and Clyde," told us about it between scenes. He didn't really approve of it, he said, but "it's

what the public wants."

A new substance was tried which looks more like the real thing than anything used before. A plastic sack of this substance was placed in the shirt pocket of one of the characters, he was wired to a switch, and when a gun went off, presto; the red stuff spurted!

This fake blood, we were told, is more expensive than the real thing would be if you were to purchase actual blood for a transfusion.

How many times we have found the substitute is more expensive than the real thing. Adam and Eve learned it, to their sorrow; countless others have followed their example of a hard lesson learned.

There is no substitute for obedience to the Lord's clear commands that does not, in the long run, cost infinitely more than the real thing. I fear that many who talk of the "burdens" of those who keep the Fourth Comandment will find that the imitation article—Sunday observance—can be eternally more expensive than any small inconvenience or loss resulting from obedience to it.

"The wages of sin is death" and "sin is the transgression of the law." Were I to try to escape these plain statements with all the man-made logic of the world—including pronouncements of learned religious leaders—I could not; they would stand to condemn me in the day of final judgment.

Viewers of "Smoke in the Wind" may marvel at the realism of its gore, but it is all fake; some may extoll the virtues of Sunday as Sabbath; but it, too, is a clever fake.

*Eugene Lincoln*



## WHY I OBSERVE THE SABBATH

*(Continued from page 8)*

the Acts of the Apostles would state it. But in every mention of the Sabbath it is of the same custom as the Jews observed among whom the apostles preached and traveled. Here is no reference to new laws or customs, but a recognition of previously established ones, even the feasts which were a part of the Jewish worship, Acts 18: 21, as still proper for them. The Christian religion was an outgrowth of Judaism requiring the recognition of Jesus of Nazareth as their Messiah.

As positive proof that the apostles did not teach and observe a different day for the Sabbath than the Sabbath of the previous dispensation, Paul stated before Festus the Roman governor, and the Jews who sought to condemn him, "Neither against the laws of the Jews... have I offended anything at all" (Acts 25:8). Now, had Paul taught and observed a change of the Sabbath or its abrogation, that statement would not have been true. And again, he stated the same to the Jews in Rome who came to him there in his imprisonment, "I have committed nothing against the people or customs of our fathers" (Acts 28:17, 21). This is irrefutable proof that Paul had not taught a breaking down of the Sabbath either by change or abrogation, and the other apostles were in harmony with him.

Jesus would have his people a sanctified people, and prays that they may be sanctified through the truth; hence the importance of the truth in every part of our religious life and doctrine. We cannot be sanctified in

error, neither shall a false theory save us no matter how sincere we are, so we need to have truth in every particular, especially so as to keeping the Sabbath God has sanctified for us to keep. If we would have sanctified lives, we should observe the Sabbath which God has sanctified and set apart to a holy use (Gen. 2:3, and Ex. 20:11). To be sanctified and holy is to observe the holy precepts God has enjoined upon us, and his Sabbath day is an important one of those precepts.

### Final Reasons

I observe the Sabbath because I would worship God. We have Abrahamic example, for he "obeyed my voice, kept my charge, my commandments my statutes and my laws," the Lord said of him (Gen. 26:5), and surely the Sabbath was amidst laws, commandments, and statutes. I observe the Sabbath for it is particularly specified among the Ten Commandments, and is specified as a memorial of creation; and as a memorial its claims are as obligatory at the present time as at any previous time since the creation. It was instituted before sin entered the world, it was instituted for man then, for man in the Saviour's time, and for all times since. It was instituted before types were given, hence was no type, and if it were as some claim, the heavenly rest, which it would typify, is not yet reached; therefore, on that argument the Sabbath remains. I observe the Sabbath because my Savior sanctified its observance by his example and his teaching.

Were I to take some man-made institution in place of the Sabbath, I would fall under Jesus' condemna-

tion. "In vain do ye worship me, teaching for doctrine the commandments of men."

I prefer to "Fear God and keep his commandments, for this is the whole duty of man." I would worship God in spirit and truth, that I may render acceptable service.

—From an old tract of the Church of God (Seventh Day)

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## A REVIVAL AMONG THE HIPPIES

*(Continued from page 9)*

praises to his name: extol him that rideth upon the heavens by his name YAH, and rejoice before him." As these young people began to sing this chorus over and over again, praising the heavenly Father, the Spirit came down in a mighty way, and I suppose one might say "I got turned on." Halleluyah!

Several weeks later my wife and I and some friends of ours, Dr. and Mrs. Allen Babcock, attended an interdenominational meeting in Springfield, Mo., where Pat Boone spoke to a large audience and related his recent experience with the baptism of the Holy Spirit. In the lobby of this large auditorium were some young people with some posters for sale, sponsored by a group very similar to the "Jesus people." The format of these posters was of such a style that they would especially appeal to younger people. One of the posters read "REMEMBER THE SABBATH DAY TO KEEP IT HOLY."

I remarked to the young man selling the posters that just as the wonderful Pentecostal blessing of the Holy Spirit baptism had not been

revealed to many people, neither had the truth of keeping God's holy Sabbath day. But I continued, "God has been especially good to me and has allowed me to see the truth about both of these doctrines. How do you feel about it?"

The young man quickly replied that he was a seventh-day Sabbath-keeper. He asked me if I was a member of the Seventh-day Adventist Church. I said, "No, how about you?" and he replied, "I don't belong to any denomination, just the Lord."

Just yesterday I received word that a revival has broken out at Zephyrhills, Fla., where Sister Anna Rosenberger is the preacher. About 25 hippies have been converted in this little Sabbathkeeping church known as Faith Chapel. Several of them have received the baptism of the Holy Spirit. One girl brought a message in tongues. Sister Rosenberger is buying Bibles for these recently-converted hippies.

As I see this unconventional type revival breaking out among the hippies, I rejoice. I am expecting to see the greatest ingathering of souls in the history of the world in these "last days."

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## THE SABBATH AND THE CALENDAR

*(Continued from page 12)*

the days of the week were established. It is evident that the Latin names for the days of the week were derived from the sun, moon, Mars, Mercury, Jupiter, Venus, and Saturn—all celestial bodies worshiped in some manner.

The Anglo-Saxon names for the days of the week were derived partly



from the names of celestial bodies—sun, moon, and Saturn—through the Latin names; Tuesday and Wednesday are from the Teutonic mythical gods, Tiw and Woden; Thursday from Thor, the old Norse mythical god of thunder; and Friday from Frigg, the old Norse goddess of the sky and wife of Oden (Teutonic—Woden).

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## COVER PICTURE

The cover picture, supplied by the Australian Tourist Commission, is of the All Saints' Church in Ainslie, a suburb of Canberra, Australia.

Built originally as a mortuary railway station at a cemetery in Sydney, it was closed in 1939 when railway funerals became a thing of the past. After 18 years of disuse, it was moved, with each stone numbered, to Canberra in 83 semi-trailer loads. There it was rebuilt to serve the congregation there.

There is a lesson there. Wouldn't it be wonderful if all churches full of those who are spiritually dead could be rebuilt by the Spirit and be filled with Christians who are alive with zeal for their Master?

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## 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).**

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### A Special Invitation:

Attend services at the SUNSET HILLS EVANGELISTIC CENTER, 4627 Bit & Spur Road, Mobile, Alabama (next to E. R. Dickson School). Evangelistic service each Saturday at 7:30 p.m.

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The Spirit and Bride tract on the Sabbath subject may be just what you're looking for. Per copy, 15¢ (no stamps) and a self-addressed, stamped envelope. Spirit and Bride Publications, P. O. Box 266, South Haven, Mich. 49090.

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SALEM COLLEGE, a fully accredited four-year institution, offers Sabbathkeepers worship opportunities as well as a unique educational experience. Near the college are Seventh-day Adventist, Seventh Day Baptist, and Church of God (7th Day) churches. Also, members of all three churches are on the faculty. For more information concerning the college program, write: Admissions Office, Salem College, Salem, W. Va. 26426.

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I would enjoy corresponding with other Sabbathkeepers my age (50-60). Mrs. Mary E. Rarey, 5249 Tamarack Blvd., Columbus, Ohio 43229.

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



Nothing  
Quite  
Like It!

That's true — there is nothing quite like  
the Bible Sabbath Association.

### IS IT A DENOMINATION?

No, it is composed of members of practically all Sabbathkeeping denominations — and some independent Sabbathkeepers, too. The only doctrinal qualification for membership is a belief in the seventh-day Sabbath.

### WHY WAS IT FORMED?

Its main purposes are to promote fellowship and cooperation between Sabbathkeepers of various groups; to promote Sabbath observance on an undenominational basis; to restore respect and honor for the Ten Commandments as a whole, with special emphasis on the Fourth, which has been forgotten by most of the world; to encourage the repeal of laws which enforce the keeping of Sunday (or any day) by any unit of man's government; and to defeat the adoption of any calendar which would disrupt the seven-day weekly cycle.

### INTERESTED?

If you are interested or want to become a member write to

**THE BIBLE SABBATH ASSOCIATION**

Fairview, Oklahoma 73737