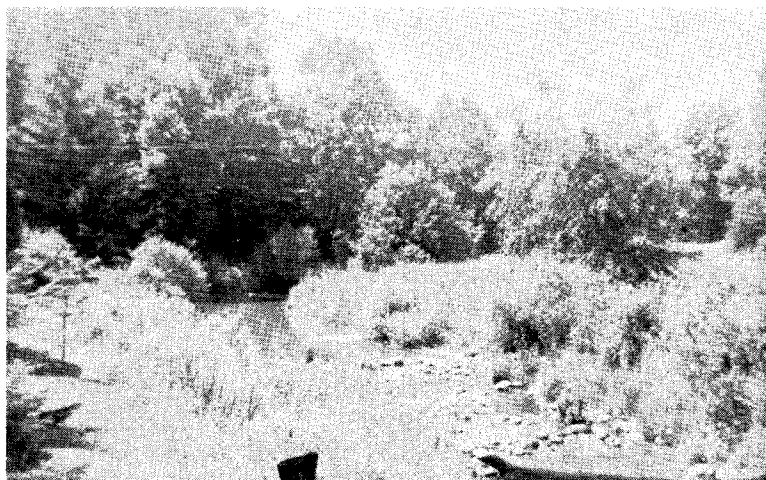


“Go, set a watchman,
Let him declare what he seeth.”
—ISAIAH 21:6—

The Sabbath
Sentinel

VOL. 13, NO. 8 — AUGUST, 1962
ISSUE NO. 68 — PRICE 20¢



“I am the way, the truth, and the life.”
—JOHN 14:6—

THE SABBATH SENTINEL is published monthly by THE BIBLE SABBATH ASSOCIATION, Fairview, Oklahoma, an independent, undenominational organization promoting the seventh-day Sabbath of the Scriptures.

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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.

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, 4610 S. Race Street, Marion, Indiana, or to Mrs. Ruby Babcock, 925 Julia Street, Daytona Beach, Florida. We invite your 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 object of this non-sectarian, undenominational association is to bring together into one strong organization all believers in the Biblical seventh-day Sabbath (Saturday), regardless of sect, creed, or denomination, for the sole purpose of spreading knowledge of, belief in, and observance of the Creator's only Holy Day. The only qualification for membership is belief in the seventh-day Sabbath.

Annual membership dues: Regular or subscribing member, \$3.00; family membership, \$5.00 (individual membership certificates issued but only one set of records maintained and one copy of the Sentinel and other mailings sent); contributing members, \$5.00-\$9.99; supporting members, \$10.00-\$24.99; sustaining members, \$25.00-\$99.99; life members, \$100.00 or more during any one year.

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[] \$..... for membership and subscription to THE SABBATH SENTINEL.
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How Laurice Found The Sabbath

A True Story by Enid Sparks

TONIGHT WAS the night the religious lecture was to be held at the meeting hall in far-away Egypt. Laurice and Livia, the Kafourno twins, were discussing who was to accompany their father to the lecture.

"I really should study for an examination," fretted Livia.

"Then I will go," Laurice decided as her father came into the room.

"You really should both go!" said their father. "The lecture is an important one. It is entitled, 'The Christian Sabbath.'"

The lecture sounded very important to Laurice, and she thought about it all during the evening meal. Then she remembered that the lecture would be in English, and she could understand only the languages taught in Egypt.

But Laurice enjoyed the lecture anyway. She watched the speaker's actions and facial expressions. She knew when he spoke of the right Sabbath, for his countenance beamed and he seemed so radiantly happy. Then when he spoke with downcast looks and distressed gestures, Laurice knew it must be about something that was wrong. Although Laurice could not understand a word, there came into her heart a desire to know more about the Creator and His Sabbath.

Laurice never got to attend the religious lectures again. A few

days later the family moved to Alexandria. There she and Livia attended a church where the services were conducted in French, and on the first day of the week. The girls understood the language, but the services seemed strange to them. Laurice longed to hear another lecture similar to the one she heard in the lecture hall.

When it came time to make plans for school, Laurice told her parents, "I want to attend an English school."

"Why?" asked her father.

"I want to understand English so that I may learn about the Christian Sabbath," was her answer.

Her father frowned. He wasn't certain that he liked that reason. He didn't want his family becoming involved in religion for he didn't want to lose his good government job. Since the government of Egypt observed Friday as a holy day, he could not become interested in the Christian Sabbath. But he reluctantly agreed to let the twins attend an English school.

The girls learned English very quickly. One day Livia whispered

to Laurice the secret that an English-speaking group had come to Alexandria and was holding a meeting that very evening.

Laurice was afraid to ask her father if she might attend. Instead she slipped away and went to the lecture by herself. How wonderful it was! She enjoyed the beauty and simplicity of the service so much that she persuaded Livia to go with her the next night.

The girls attended many of the lectures, and learned much about the Bible and the Bible Sabbath. Still they were not happy. How could they keep the Sabbath unless the whole family kept it?

Laurice tried many times to talk with her mother about the Sabbath but she would not listen. She was much too busy with household chores to think of changing her religion.

Emma Lee, the Bible instructor at the mission, remembered the girls and their parents daily in her prayers. "Pray faithfully and follow Jesus," she told the girls. "He will make all things possible."

Laurice prayed that her father would understand her desire to keep the Christian Sabbath. But when she told him, he became furious. Instead of asking her to leave, he himself moved away from home. It took much pleading to persuade him to return.

Laurice was almost without hope when Emma Lee suggested a Bible study course to be given in the home. "Oh, yes," answered Laurice happily. Even though her mother did not approve, neither did she object; and Laurice's father was away most of the time.

The girls were still reluctant to observe the Sabbath because their mother refused stubbornly to listen to the studies given by Emma Lee.

Then one Monday morning Livia was greatly surprised when Laurice announced she was asking Emma Lee to come quickly to their house.

"But today isn't Thursday!" Livia protested. "Emma Lee has a study somewhere else this morning."

Laurice shook her head. "I must see her today," she insisted. "I had a dream which troubles me."

In answer to Laurice's call, Emma Lee agreed to come to the house right away. She listened carefully as Laurice related her strange dream.

"I was doing household duties, when a young man dressed in white knocked at the door. When I opened the door, he insisted upon coming in. I felt a little uneasy in his presence. The visitor approached me softly, and tenderly placed an open Bible in my hand and pointed to Exodus 20. After I had finished reading, I glanced up to speak to the stranger but he was gone. And I awoke."

For a moment after Laurice had ceased speaking, Emma Lee closed her eyes. Laurice knew that she was praying for guidance in interpreting the dream.

When Emma Lee opened her eyes, she smiled at Laurice, "I have an explanation of your dream," she comforted. "God was trying to help you realize the importance of observing His Sabbath."

(Continued on page 18)

God's Limit on Legislation

By F. P. Rowe

FOR THOUSANDS of years and in various nations before the greatest of the earth, God has demonstrated time after time His disapproval of civil laws in the realms of conscience.

About 600 B.C. King Nebuchadnezzar set up a great image to worship, and the penalty for disobedience was death in a furnace of fire. Though Nebuchadnezzar was king of the then known world, God rebuked him sharply for interfering in a realm where he had no authority: namely between the individual conscience and God (Dan. 3:4-6). The king's decree was in conflict with the Second Commandment of God's holy Law forbidding image worship. Thus God "changed the king's word" and demonstrated that though He had ordained civil government, civil government has no authority in religious matters. At least Nebuchadnezzar was big enough to accept the rebuke. "Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God."

Then when "Great Babylon—the beauty of the Chaldees' excellency," was superseded by another world government or universal

empire, Medo-Persia, the ancient state department, as it were, evidently jealous of their leader, persuaded King Darius to make a decree which conflicted with the First Commandment of God's holy Law, which forbids the worship of any except the true God. Daniel prayed as usual to the God of heaven, though he knew the decree had been signed. The attitude of King Darius was quite different from King Nebuchadnezzar when he knew the decree had been violated; the result was the same even though he was tricked in exceeding his authority and getting into the realm of conscience, and God by another mighty miracle preserved a man in a den of hungry lions in the face of this world government, again showing His disapproval of civil government in the realm of religion.

Well, you say, aren't we supposed to be subject to the powers that be? I say yes, when they are in harmony with the higher powers that be.

God showed His disapproval when Mordecai refused to bow down to Haman according to the decree of King Ahasuerus, and

Haman was hanged on the very gallows he had prepared for Mordecai.

Then a ruling body that should have known better tried the same thing; when Jesus, on leaving His disciples, commanded them to go into all the world and preach the gospel, this Jewish Sanhedrin reversed the Saviour's orders by commanding them "not to speak at all nor teach in the name of Jesus" (Acts 4:18). "Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, and laid their hands on the apostles, and put them in the common prison" (Acts 5:17, 18). Again God intervened. "But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life" (Acts 5:19, 20).

When laws of men conflict with the law of God, there is only one road for the Christian. "We ought to obey God rather than men" (Acts 5:29). Civil government was to be a "terror to evil doers," but when this trend is reversed and civil government becomes the evil doer as in kings Nebuchadnezzar, Darius, Ahasuerus, and the Jewish Sanhedrin, and (bringing it up to date) the enforcement of a false sabbath, as in the case of all Sunday laws, or the recent decision of the United States Court regarding Sunday laws, civil government exceeds its authority, and it is sure to conflict with the consciences of men. As James H. Fairchild once said, "It should always be remembered that the great end of

government is human well-being, that law and authority are nothing in themselves, and that all their sacredness arises from the uses which they serve. The machinery of government is valuable only for the work it does; in itself it has no value. . . . The most grievous of all imperfections in government is the failure to secure the just and good results. . . . Injustice and oppression are not made tolerable by being in strict accordance with the law. Nothing is surer, in the end, than the reaction of such wrong to break down the most perfectly constituted government."

With all due respect for civil authority when kept in its rightful place, non-religious, we should remember that God has the prior claim on all of us, both by creation and redemption. Sunday laws are religious laws, and will bring a modern up-to-date 20th Century dark ages, a complete, accurate fulfillment of the prophecy in Revelation 13:11-18.

There's a great deal of God in everything you do. It's like climbing up a ladder and the ladder rests on nothing, and you climb higher and higher and you feel there must be God at the top. It can't be unsupported there.

—Robert Frost

The quality of what we do is determined by the quality of the effort behind the doing.

* * *

A man is known by the company he keeps and the conversation he puts out.

Why Have A Sabbath?

By Thelma Tarbox

THE SABBATH and the other nine commandments are good for us; they were designed by a loving Father to point out to His children what they must do and what they must avoid in order to enjoy life. Commandment breaking hurts. A person cannot lie and at the same time enjoy the satisfaction of telling the truth. It is impossible to neglect parents and not be neglected by one's own children. To commit adultery is to mar and even to destroy marital happiness. To remember the Sabbath is to reap spiritual and physical health!

The institution of the Sabbath, however, goes beyond the welfare of the individual. The Sabbath is the focal point for organized religion. Every organization, including the Christian Church, is dependent upon having a time when all members are free to gather together. Children must have time free from school activities; fathers must have a day from weekly work; mothers, too, if they work outside the home must have a day off—everybody must have the *same free time* if Christian families are to worship with each other. When we consider how essential the Sabbath is in providing the means to maintain the health of the church as well as

the health of the individual, then we realize anew the wisdom of God in providing the Fourth Commandment.

It is too bad that we have to face the sad truth that all Christians cannot worship together; some Christians believe the Sabbath is Saturday, others believe in Sunday, and some believe that there is no weekly Sabbath.

We Sabbatharians easily explain our choice of Saturday, the seventh day, by saying that God blessed the seventh day and commanded that it be kept holy, and Christ, our Example, observed the seventh-day Sabbath; Sabbath services were held many times after Christ's resurrection, and history records cases of Sabbathkeepers, even during the so-called Dark Ages.

The difficulty Sabbatharians face in convincing people of the rightness of sabbathkeeping is the fact that "actions speak louder than words"—Sunday has become firmly established by tradition and civil law. Probably for the majority it seems easier to defend Sunday than to give it up! Many of the laity may lack sufficient confidence in their own Biblical and spiritual scholarship to feel that they could possibly be right in selecting the Sabbath, no matter how logical it

seems, when the overwhelming majority of Christians observe Sunday. And as for the clergy, dependent in many ways upon the laity, it is understandable if clergymen should hesitate to present the Sabbath question to their people. Possibly those clergymen who are inclined toward the Sabbath may brush the question aside as being comparatively inconsequential and also a source of conflict among the congregation—why risk unpleasant quarrelling over the Sabbath question when it will be safer to preach against the sins of the flesh—which are always with us!

Most Sabbathkeepers who attempt to win others share similar experiences such as meeting the person who graciously responds that he can understand why Saturday is chosen; or the Sunday minister who admits that historically and Biblically speaking the Sabbath is the true day; or perhaps the person who says he will explain why the day was changed to Sunday, but, after reading Sabbath literature, decides the Sabbath is correct after all. Surprisingly, however, all of these types continue honoring Sunday.

These experiences convince us all the more strongly that for the majority of Christians, the Sabbath-Sunday issue is an unexplored "New Frontier." When Christians begin an investigation of this question, they will find themselves embarking upon an exciting exploration which will carry them from Genesis to Revelation, through history up to the present time. The Gospel of Christ is so intricately interwoven that it

is impossible to consider one aspect of His teaching without becoming involved in the entire scope of the Bible!

Although most Sunday observers seem to give the matter of the Sabbath very little thought, the opposite is true for Sabbathkeepers; the majority of us are forced by circumstances and desire to give Sunday observance considerable thought. We conclude that Sabbathkeeping is God's will and our desire to serve God outweighs our "flock instinct." Considerable prayer and study undergird our belief that Sunday is a man-made "sabbath" and that Christendom will be immeasurably benefited by correcting the error. How much easier it would be to win the unsaved millions by being able to say: "Christ is our Example. We keep God's Commandments as Christ kept them!"

A simple, easy-to-understand message can be "hammered in" faster than a bulky, conflicting message.

BUT . . .

Love of Sunday is so deeply ingrained in the majority of our fellow Christians! Attitudes absorbed by children from their parents are so difficult to give up! If we are able to accept this fact of human nature and can be truly sympathetic and understanding of others' feelings about Sunday, we may have greater success in sharing the Sabbath with them.

People do change! The Bible Sabbath Association and every Sabbath keeping denomination have members who were once Sundaykeepers. It takes a long

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Keeping the Sabbath

Many fail to grasp the full significance of the Sabbath. In Hebrews 3:7 to 4:16 we have a clear explanation of the Sabbath. Since Sabbath means rest, we are told that the rest is one of faith in God and obedience to Him, and that the Jews who formally kept the seventh day in the wilderness failed to have that true rest and died there because of their unbelief in the promises of God, and their disobedience. Also, the following generation of the Jews who had the privilege to enter into the Promised Land under Joshua did not find that true rest, because the rest of God is not the seventh day in itself, nor the Promised Land in itself, but trust in God and obedience to His Word. This is expressed in the admonition of the Holy Spirit given to us through the Psalmist David: “To day if ye will hear his [Christ’s] voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness” (Heb. 3:7, 8, cited from Psalm 95:7, 8).

The Jews kept the Sabbath and dwelled in the Promised Land at the time of Jesus Christ, yet failed to enter into the real rest of God when their Messiah came to them and offered them that rest. He cried unto them: “Come unto me, all ye that labour and are heavy laden, and I will give

you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find *rest unto your souls*. For my yoke is easy and my burden is light” (Matt. 11:28-30).

Notice how Christ promised *rest unto the soul*, which is found only in Him. But most of the Jews rejected that true Rest in the Person of Jesus Christ, which the great God of love offered to them at first. Alas—they crucified the One through Whom they must attain that true rest by believing on Him and by becoming obedient to Him.

Hebrews 11:6 tells us that without faith it is impossible to please God, “for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” That of course implies obedience to God on the part of all true God-seekers. Jesus Christ Himself was a faithful believer in His Heavenly Father, and always obeyed His Word. He is called the Author and Finisher of our faith in Heb. 12:2, and the Lord also of the Sabbath in Mark 2:27, 28.

Thus the keeping of the Sabbath without faith in Christ and without obedience to His Word is worse than a waste of time: it is a form of self-justification and is never pleasing to God. When

(Continued on page 18)

“Dear Editor...”

A word about that letter . . .

PROBABLY one of the most available columns in the newspaper, and one of the best read, is the “Letters to the Editor” column. Yet it is a piece of priceless space that many people neglect when it comes to writing.

Letters to the editor, when rightly written, can affect the thinking of the editor. Frequently the thought of a letter is echoed and emphasized as an editorial. Further, these letters reach that wider audience of the general public, and even political leaders, and have a definite influence on their opinions.

The “Letters” column makes it possible for individual citizens to express their views, to set forth reasons for their views. This should be done carefully, courteously, and intelligently.

Effective Communication

To make the most of this privilege, this duty, you will want to follow certain ground rules. These help to communicate more effectively.

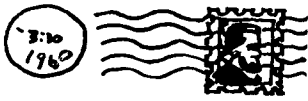
1. Base your letter on a recent news topic or current issue.
2. Stick to one subject.
3. Do not criticize other churches.
4. Avoid sarcasm or display of wrath.
5. Any criticism should be constructive, contain suggestions

as to how to correct the situation criticized, or in kindly manner tell clearly how error has been perpetrated.

6. Hold your letter down to 200 or 300 words.
7. Study other letters appearing in your newspaper. This will give you an idea of the type of material your editor prefers.
8. Speak as a private citizen, not as a church authority or official.
9. By letter you can supply facts related to news stories which have either been in error or neglected to mention a pertinent point.
10. Make your letter itself representative—its physical appearance (type it if possible), its grammatical construction, its logic and content.
11. Be timely. If you feel the urge to write, don't put it off until a more convenient time. The topical interest may wane or you may never get around to writing.
12. If you present facts, be sure they are accurate.
13. Sign your name and give your address.
14. Even if your letter is not printed, you can know that at least the editor read it, and that is a valuable readership.

—*Selected*

From the
Mailbag



Conducted by Mrs. Ruby C. Babcock

"May God bless you in this work, so that many will 'come out of her' before it is too late. My prayer is that each one of us will be bold for our Lord, and not ashamed of the gospel; and be sober and ready to meet our dear Saviour with gladness in our hearts."

—Mrs. Si Christensen.
* * *

"I am enclosing my check to help out in your radio broadcasting. We are hoping it will do a wonderful work for teaching God's Word. We enjoy the *SENTINEL* so much."

—Mrs. I. C. Sultz,
Kingsley, Kansas.
* * *

"I've been planning for some time to send an offering toward the radio fund. I'm just getting settled at our new address and have been so busy.

"I still enjoy the *SENTINEL* very much. . . .

"I'm enclosing a check for the radio fund. May God bless the radio broadcasts."

—Carl Rhea,
1581 Jervis,
Ferndale, Mich.
* * *

"It is my desire to do my little bit for the support of the radio ministry work and help give this message a loud voice over the air. My prayers and this offering will, I hope, help spread this program to a larger listening area.

"Yours for more of God's blessings and a united effort."

—Harvey J. MacDowell,
3620 State Highway 33,
Neptune, N. J.

* * *

"Please find enclosed a check for the radio fund, and God bless you. I am praying for the work you are doing for the Master."

—Alice Pierce
Ravenden Spring, Ark.

* * *

"We received the *SENTINEL* and enjoyed reading it. I will send an offering for the broadcast. We never get it, but maybe it will help someone. . . .

"If you could get one on through Tulsa, we could hear it.

"Please pray for me. I've been sick for some time. Pray that my faith be made stronger and my body healed."

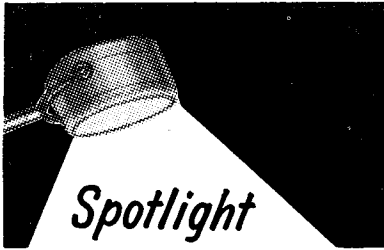
—Mrs. T. C. Paris,
Ft. Gibson, Okla.

* * *

"I understand you have some excellent literature on the Bible Sabbath. Please let me know what it is and price. I especially want the tract recommended to me entitled *Let's Go Back to the Sabbath*. I am enclosing some postage which I hope will cover the cost of the tract. Since I don't know the price of your literature, will wait until I hear from you.

"I have thought for many, many years that surely someone who is capable will proclaim God's true Sabbath. I believe it is the third angel's message spoken of in Revelation. I was reared in a Sunday-keeping church. My father used to say the seventh day is the Sabbath

(Continued on page 14)



on the Sabbath

Show? No!

The owner and five employees of a drive-in theater in East Lancaster, Penn., were arrested in April for showing motion pictures on Sunday. In 1935 a Sunday movie referendum had been defeated in the town.

* * *

Big Brother Is Watching

Rev. Phillip Nicholas, pastor of the Wickliffe, Ohio, Presbyterian Church, is gathering "information and advice" concerning violations of the Sunday law in that town. He said he was not satisfied with the stand of Mayor Keith Webster to wait until November to enforce the law. "I don't think the mayor's decision should count," he stated. "The councilmen can override the mayor's decision." Explaining his proposed action, he added, "If I don't get satisfaction from the Lake County Prosecutor's office, then I plan to continue this further."

* * *

New Shade of Blue

The Massachusetts Legislative Mercantile Affairs Committee recommended a sweeping liberalization of the state's Sunday laws, which would wipe out the 32-section "Observance of the Lord's

Day Law" and replace it with a 12-section "Common Day of Rest Law." The change would permit several activities prohibited under the older law, such as funerals, doing work for oneself, transportation of perishables, operation of gift shops, bakery shops, kosher meat markets, golf courses, tennis courts, and ski slopes. It would also permit those who close their stores on the Sabbath to be open on Sunday, provided they "do not create a public nuisance." The latter exemption was later deleted from the bill.

* * *

Unconstitutional

The North Carolina Supreme Court ruled on May 23 that the state's Sunday closing law was unconstitutional. The right of the state to regulate business in the public interest was upheld, but the court opposed aiming the restrictions at specific businesses or sales rather than business in general.

* * *

Sunday Law Study

E. B. Weiss, vice-president of Doyle Dane Bernbach Advertising Agency, has issued an 84-page study of Sunday retailing. The booklet observes that most organized opposition to Sunday sales comes not from the clergy but from many retailers themselves.

* * *

Unanimous

Delegates to the AFL-CIO state convention at Grand Junction, Colo., voted unanimously to direct their leaders to back the campaign to require stores to close on Sunday. It was charged that

non-union stores which open on Sunday provided "unfair competition" to union establishments which have to pay premium wages to be open on that day.

* * *

A Minister Is Answered

A letter to the editor by Rev. Bernard E. Horn, secretary of the Lima, Ohio, Area Fundamental Ministers Fellowship, published in the *Lima News*, protested the operation of unnecessary business establishments on Sunday, saying "it is dishonoring and displeasing to God."

Quick answers were forthcoming from two readers, Melvin Dinsmore of Melrose, and F. P. Rowe, a Bible Sabbath Association member from Bellefontaine. The former stated that many ministers "tickle the ears of millions of people by their approval of such pagan holidays" and that "many people think they are hearing the truth just because they hear it from their religious leaders in a place of worship." Mr. Rowe said he "would be very pleased if Rev. Horn would give me just one text from the Bible to prove that working on Sunday, the first day of the week, is displeasing to God." He closed with the observation that "God accepts no service except the service of love. 'If ye love me, keep my commandments' (John 14:15). And Sunday is not there now, and never was there."

* * *

How Ridiculous?

The Knoxville, Tenn., Furniture Association and other groups proposed a Sunday closing law for the city which would close prac-

tically all businesses, even drug stores, on that day. James Burke, president of Knoxville Transit Lines, which loses about \$1,000 each Sunday, wanted his buses included in the prohibition.

Cas Walker, whose grocery store chain is open on Sunday, voiced disapproval of the proposed ordinance. "How ridiculous can the majority group of the city council get?" he queried. "Is it any worse to work in a filling station or in a movie picture show, or work the people that run the city auditorium than it is to sell needed food to the people?"

Kroger supermarket managers of the town were among those in favor of Sunday closing, despite the fact that in many other towns Kroger stores remain open on Sunday. Walker thought it strange that "they are so ambitious that they are going to force people to go to church," and observed that "still they are among the biggest when it comes to sales on beer."

* * *

New Law

The Michigan state legislature passed a bill providing for the repeal of the former harsh Sunday law, portions of which have been on the statute books since 1848. At the same time another bill was passed providing for the regulation of the sales of certain items on either Saturday or Sunday.

* * *

We urge you to send us any news items about Sunday laws and their enforcement that you find in your local papers. Clip them, write the name of paper and date, and send them—preferably by airmail—to the editorial office.

The Vital Ingrid

In the "Box" column in this issue, you will find answers to a question which came to us a few months ago, the gist of which is "what difference does it make which day one keeps as Sabbath?" There are several good answers given to the questioner. And yet a little anecdote we heard the other day will illustrate a point concerning this question, so we'll break a usual rule by commenting on the question this month.

In this story, it seems a fellow had broken a certain key on his typewriter, and fixing that the substitution of another key would save a repair bill, he applied this idea and found that it worked quit well—or so he thought. And yet a vital something was missing from the letters which he typed that caused them to lose much of their effectiveness to the reader.

Somehow it seems that those who feel that "any day will do" as the Sabbath might get a lesson from this story. Perhaps no person has ever gone to a car dealer and told him "just any ole car will do." When we pay our debts, our creditors will not accept Confederate bills or Continental currency; nor will they accept a bill that we might have printed on our own printing press, even though it looks like the real thing!

And yet we feel that in our dealings with the great Jehovah, Creator and Lord of the Universe,

we can "get by" with something that is a cheap substitute for the original, and less than that which He has commanded.

Nothing less than perfection is perfection; and nothing less than complete obedience and yielding to the Lord's will is evidence of complete salvation. No one will "half way" be saved.

"Almost cannot avail;
Almost is but to fail.
Sad, sad, that bitter wail:
Almost—but lost!"

MAILBAG

(Continued from page 11)

and that God had a people somewhere on earth who keep the right day, but he knew not where. What is the name of your church? Please tell me all about your faith. . . .

"May the dear Lord bless you abundantly in your good work and give you great light and His Holy Spirit."

—Mrs. Myrtle White,
629 Cedar St.,
Myrtle Point, Ore.

WHY HAVE A SABBATH?

(Continued from page 8)

time to put a crack in a thick wall, but once cracked, the wall is easily torn down. We Sabbatharians believe that the many centuries of Sabbatharian effort have caused a substantial crack in the Sunday barrier to Christian unity. We are hopeful that prayer and loving effort will bring Christians together to worship with each other on God's Sabbath.

THE ? BOX

The Question (from June issue):

I think since the day of rest and worship has been changed over a thousand years ago and all records are set up accordingly, you are just spinning your wheels. We give God first place in our lives, so if we give Him the first day of the week, and we take the remaining six to do work, what is the difference, anyway? We should live holy all the days of our lives, not just one day out of the week.

The Answers:

The questioner asks, What difference does it make, if we give God the first day of the week, and we take the remaining six days for work? None whatever—in the eyes of the world and the majority of churches. However, God isn't looking for a majority, nor the wisdom of this world, but for obedience to His word (commands). What you *think* or what I *think*, is no excuse. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. 55:8).

"There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). "The way of a fool is right in his own eyes" (Prov. 12:15).

Exodus 31:13 says, the Sabbath "is a sign between me and you [that is, between God and His own] . . . that ye may know that I am the Lord that doth sanctify you." This indicates that if we do not keep His holy Sabbath, we have no way of knowing Him. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:4).

Be not deceived; it does make a difference what day we keep in honoring Him, and the difference is in obeying Him or disobeying.

As for me and my house, we will serve the Lord, and keep His Sabbaths. If this be "spinning our wheels," so be it.

"The seventh day is the sabbath of the Lord thy God" (Ex. 20:10, Gen. 2:3).

—Ada L. Dennison

Yes, we should live holy all the days of our lives. Living holy means living without sin, does it not? Sin is the transgression of the law (Commandments), which is disobeying God. Since God said that man should live by the sweat of his brow, it is not the work on the Sabbath day that makes us unholy but disobeying God that makes us sinners; and a sinner is not holy.

If He had not designated which day is His Sabbath, then we could have chosen our own Sabbath. Since He designated His Sabbath and blessed and sanctified and commanded man to keep that particular day, then failure to keep it is to disobey.

Two of Aaron's sons were slain for using fire from the camp in their censers. Do you think that He accepts the desecration of His holy day when an ordinary day is offered Him instead of the day that He commanded?

—Wm. Gwyn

It grieves me beyond words to see souls who boast they live holy all the days of their lives, not just one day a week, questioning the Word of God. It makes me feel as though it is all my fault, not doing all I could to head them off from perdition.

The mark of the beast is not and cannot be imputed until the image of the beast is formed, and it is the image that causeth all (who are left) to re-

ceive the mark. The man in the linen clothes with the writer's inkhorn by his side has been around putting the mark *Tau* on the foreheads (see margin Ez. 9:4). They cheerfully accept this *Tau* (meaning sign, mark, and seal), knowing they may be martyrs. This sign can only be the true Sabbath. All the rest of the world, with eyes wide open, have heard the message of the Kingdom for true Sabbathkeepers only, but deliberately accept the false Sabbath and come under fallen Lucifer who then controls the mind, and really believe when he breathes on them that they are true saints, and sanctified.

—Paul Thackwell

The writer asks, "What is the difference?" The difference is one of obedience or disobedience. One cannot give God first place by rejecting His commands.

"For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3).

Read what happened to Adam and Eve in Genesis 3 for a seemingly little thing; what happened to Uzzah (2 Sam. 6:6, 7) for meddling with holy things; and what happened to Aaron's sons when they offered strange fire.

Did it make a difference?

—Pearl W. Lamson

The New Question:

Since six Scriptures quote the Son of man as putting a three-day limit on the time between His death and His rising from the dead, how could He die at the ninth hour on the fourth day of the week, and three days and three nights and three hours later, near sunset on the Sabbath day, rise from the dead the third day? Wouldn't that be a fourth day resurrection?

We invite you to send us your questions related to the Sabbath and your answers to the above question. Names of questioners will not be used; names of those sending answers will be used unless we are requested not to do so. We reserve the right to change or shorten in the interest of clarity or brevity. Opinions are not necessarily those of the Bible Sabbath Association.

Lloyd R. Day Says, After Reading An Article* in the May Issue . . .

"Moral" IS the Word

This quotation from Voltaire regarding "morality" can be true only when that "morality" comes from or is declared by the Eternal who "changes not" from the principles He sends forth; any so-called "morality" at variance is only the blind groping and speculations of men. His moral law never changes as far as man is concerned (Matt. 5:17, 18); the laws and customs of men who ignore His laws do change.

Surely the clear facts are that the Ten Commandments definitely are a "moral law" designated by and from the Creator as a rule or *moralis* of human conduct (not a rule of divine conduct) to regulate the *manners, customs, and habits* of men (the men governed by Him, and heirs of the kingdom, of course). "Blessed are they that do his commandments . . ." etc. Do—to make His Commandments a habit in the "manners and customs" of men who serve Him—as

*" 'Moral' Is Not the Word," May issue, page 12.

with the Messiah and Paul, for example, it was their *moralis*—custom, manner—to observe the Fourth Commandment (Luke 4:16, Acts 17:2).

The real attributes of divinity are shown to be His omniscience, omnipotence, omnipresence—unchangeable, holy, timeless, eternal, etc. The Decalogue portrays little, if any, of this, but is, as it was *designed* and *declared* to be, a code (*moralis*) of human conduct.

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HOW LAURICE FOUND THE SABBATH

(Continued from page 4)

Laurice's mother clasped her hands as she listened intently to the conversation. Her eyes shone with the beautiful light of understanding. "I want to keep the Sabbath of the Lord, too!" she exclaimed softly.

"I will be delighted to study with you for a few weeks," suggested Emma Lee. "Then you will clearly understand the keeping of the Sabbath."

At last came the happy day when the twins and their mother kept their first Sabbath together.

When school time came, Monsieur Kafourno consented for Laurice and Livia to attend a Christian school in Beirut, Lebanon. While there the girls prayed daily and earnestly for their father. Little by little he accepted the points of truth. Being a successful business man, he could readily see the importance of paying tithes.

But how could he keep the Sabbath? He did not want to lose his job.

"Pray and listen to the pleading of the Holy Spirit," Laurice told her father.

He did and when he received his next promotion, he decided to ask for his Sabbaths off. This request was readily granted.

"Why didn't I trust the Lord sooner?" he confessed to his family. "From now on, I'll never doubt Him."

And he never has!

And neither has Laurice! Today she is a nurse in a large hospital.

She is loved by all her patients as she goes from room to room to help them find the Lord of the Sabbath.

KEEPING THE SABBATH

(Continued from page 9)

God finished His work of creation in six days, He rested on the seventh day, and sanctified and blessed it (Gen. 2:3). Bear in mind that this was done before sin was committed by Eve and Adam. Thus Sabbathkeeping was made for the sanctification and blessing of mankind from the beginning of God's very good Creation, and according to Heb. 4:9 it still remaineth for the people of God, who have found their rest in Christ.

—*The Eternal Gospel Herald*.
Warrimoo, N.S.W., Australia

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is the statement many make concerning the radio program of the Bible Sabbath Association, "Echoes from Eden."

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THIS MONTH'S COVER PICTURE

This scene is of a tranquil spot in northern Indiana, appropriately named Peaceful Valley. Such scenic spots are a foretaste of the promise in Deuteronomy 8:7, given originally to the Israelites and to be fulfilled even more gloriously for all believers—"For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills."