

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

— Isaiah 21:6 —

The Sabbath

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Sentinel



Swiss National Tourist Service

The Sabbath

Sentinel

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The Reformation

Not Out Of Date

RICHARD G. CRESS

Cause for Reform

COUNTLESS years of tradition held the minds of the people in its grip, as a vise hold a pipe. Either the people refused to think or they couldn't manage to think, since the terms and words they employed were terms and words that were adapted for the traditional thoughts of their day.

Men worshiped God in a way that had been handed down to them by word of mouth. They followed a liturgy that was approved by their neighbors. A stock answer had been supplied them by their religious tutors for as long as they could remember. The masses were very content, very orthodox, very comfortable, and very LOST! For they knew not the REAL ways of Jehovah God. They had blindly and unquestioningly accepted a counterfeit religion. They had accepted a mode of worship that was so generally adhered to, that they never even thought to question it.

How It Begins

But to one family in the area, a disturbing thing happened. Some neighbors of theirs were demanding that they read for themselves and think for themselves. How disconcerting! Why, couldn't this lead to heresy? No, for they were encouraged to read

the Word of God and to base their reasoning on its infallible statements.

These neighbors seemed to be "reformers." They wanted to do things right and wanted only to believe what God really said about things. They refused just to worship the way someone in the dark centuries of the past decreed that they should. But, Oh! What unorthodox things they sometimes said! And ye, how strangely satisfying some of their answers were. How very sensible were these answers to hard questions, that they found in God's Word.

The reformers said that God meant for us to "Remember the sabbath day, to keep it holy. Six days shalt thou labour and do all thy work, but the seventh day is the sabbath of the Lord thy God . . ." (Ex. 20:8-10). Others around the community and in the churches dissuaded them from believing this for awhile. But the reformers kept repeating the command of God. And if MAN said to forget it, (for this was their advice received from orthodox quarters) and GOD said remember it, whom should they obey? And so this family began to accept this new doctrine. It was a relief to have it all settled at last.

It Didn't Stop There

For weeks and months and years,
(Continued on page 13)

The Times of Stephen Mumford

JAMES McGEACHY

Editor's Note:

This is the second of two installments giving the background story of Stephen Mumford's being the first known Sabbathkeeper to come to what is now the United States.

The author is former pastor of the Mill Yard Seventh Day Baptist Church of London, England. This account is adapted from a booklet published in 1964 by the Seventh Day Baptist Historical Society.

The Struggles Within the Churches

We may wonder why Francis Bampfield never connected himself with the church led by Dr. Peter Chamberlen and John James, which became known as the Mill Yard church in 1691. This church at that time met at East Smithfield. The reason is that the Mill Yard church held Arminian views, or that salvation is open to all men, whereas Bampfield was a Calvinist in his views and so could not unite with them.

The Mill Yard church was also in touch with Rhode Island, and wrote to the church at Newport on 21 December 1680 having by this time left Bullstake Alley and gone to East Smithfield. That is eleven years before it really became the "Mill Yard" church.

The Bell Lane church after various migrations from place to place also came to Pinners Hall in 1690 and linked up with Joseph Stennett and the Pinners Hall church. John Belcher, pastor and leader of the Bell Lane church, was still living, for he died in 1695. One party met in Pin-

ners Hall on the Sabbath morning, and the other in the afternoon; but they attended each other's services and eventually merged in 1702.

In 1580 Verselyn, a famous glass blower, came from Venice and, being granted a patent by Queen Elizabeth I, set up a factory off Old Broad Street. It was on the site of this Glasshouse that Pinners Hall was built by the Company of Pinmakers or Pinners incorporated in 1626 by Charles I. This hall was let to various groups of Dissenters during the reigns of Charles I and II. In 1649 Thomas Gunn's Baptist Church hired the hall and fitted it with two tiers of galleries. Richard Wavell's Baptist Church hired it on Sundays from 1609-1705 and this hall was let to Bampfield's church on Saturdays from 1681.

Just a few years before the famous John Bunyan had preached here from 1676-79 having been released from Bedford Jail in 1672 when Charles II proclaimed an indulgence. He had been in prison twelve years. Unfortunately Bunyan was one of the op-

ponents of Seventh Day Baptists in his time. It was to this famous hall that the Bell Lane church came in 1690.

Leaders in the Churches

John Belcher was a Fifth Monarchist, and seems to have adopted the seventh day about 1658 after the famous debate on the Sabbath question held in the Stone Chapel of Old St. Paul's Cathedral, which had been hired by Chillenden's Baptist church. Chillenden was an opponent of the Sabbath, and this debate was between Dr. Peter Chamberlen, Matthew Coppinger and Thomas Tillam, on the one hand, upholding the Sabbath, and Jeremiah Ives, a famous Baptist controversialist of that time, on the other hand, who opposed its observance. Coppinger is believed to have been connected with the Tras-kites who had preached the Sabbath since 1617, the year from which we usually date the origin of the Mill Yard church.

As for Belcher, he was quite a notorious character, associated with the leading Fifth Monarchists of this time such as Tillam and Col. Blood. In fact, he was such an ardent Fifth Monarchist that he was reported in the State Paper of September 26, 1661, as the chief preacher in Coleman Street and as one who was likely to follow in the footsteps of Venner. Belcher was one of the 150 signatories of the Fifth Monarchy Manifesto on August 1654, which was really a protest against the new attitude taken up by Cromwell in 1653 when he had himself proclaimed Protector. Previously he had expressed Fifth Monarchy sentiments in his speech to the Nominated Parliament, but

in the following months had evidently concluded that these ideas were impracticable in the situation which confronted him and which demanded a strong hand. So he set up the Protectorate; but this move turned the Fifth Monarchy men against him, for in assuming the title of Lord Protector he was taking a position which they regarded as rightly belonging to Christ. Hence this Manifesto of 1654.

Dr. Peter Chamberlen, the famous physician who served Charles I and Charles II, seems to have been spared by the king despite his heresies as a Baptist and a Sabbathkeeper because of the value of his medical services to the royal family, a curious example of how the king could turn a blind eye when it was in his own interest to do so. Dr. Chamberlen would have attended the Queen, Catherine of Braganza, daughter of King John IV of Portugal and a Roman Catholic. He had been an Independent, but in 1648 he had become a Baptist and in 1651 accepted the Sabbath, to which he remained faithful till his death in 1683. Evidently Jeremiah Ives had not been able to shake his convictions on this point.

Chamberlen and some of his Sabbathkeeping group also signed the Fifth Monarchy Manifesto. Another signatory was John Clarke of Rhode Island, and he signed as one of "The Church that walks with Mr. Jesse." This was the famous Henry Jessey, a well known Baptist minister of that time.

Fifth Monarchy Views

It is not known, perhaps, that the expectations of Christ's appearing to inaugurate the Fifth Monarchy was very vivid in New England at that

time. John Eliot preached it and Thomas Venner was so stirred by it that he returned to Old England to hasten the coming of the Kingdom, with the sad results that we have seen. In 1654 Clarke had returned to England on business connected with Rhode Island Colony which in the spring of that year was incorporated by the Protector and his Council. In 1657 there was a move to change Cromwell's title from Protector to King, which aroused dissent so that a petition, signed chiefly by Baptists, was sent to him begging him to refuse the title of King. Among these signatories appear the names of Henry Jessey, John Clarke, and Hansard Knollys.

A few days later there was a Fifth Monarchy insurrection at Shoreditch led by Venner, so here we find him opposing Cromwell before Charles came to the throne. In April 1658 several people were arrested in Coleman Street, including Clarke and John Belcher, showing a connection between the famous Rhode Islander and the founder of our Bell Lane Church; but this was probably before the debate in the Stone Chapel which converted Belcher to the seventh day. Clarke defended himself at his trial with great spirit and even accused his judges of treason, producing various Acts of Parliament to prove it and throwing them into confusion.

After the death of Cromwell another Fifth Monarchy Manifesto was presented to Parliament in September 1659, but Clarke's name is not among the signatories although Jessey signed it. This may indicate that Clarke was beginning to change his views. Clarendon in his history of those times says that some Baptists in 1659 made overtures to Prince

Charles. Perhaps Clarke sympathized with them, and believed that the restoration of the monarchy was the only solution to the crisis.

A few days after the defeat of Venner's insurrection in January 1661, there appeared a pamphlet entitled "The Plotter's Unmasked, Murderers no Saints, or a word in Season to all those that were concerned in the late rebellion against the peace of their king and country, on the sixth of January last at night and the ninth of January. By a friend of Righteousness, and a Lover of all men's Souls, knowing that one is of more worth than 10,000 worlds." The author was John Clarke, who never associated himself with the extremists but now took the opportunity of disowning the rebels.

On the 20th January, 1661, Clarke put in a petition for a royal charter to be granted to the Rhode Island Colony. By the end of March he had succeeded and prepared to return to Rhode Island. No doubt his loyal pamphlet had helped him to gain favor with the king.

Continuing Ties Across the Atlantic

The Bell Lane church wrote again to the Newport church on June 17, 1674, and inquired about a certain Isaac Wells "who had been an officer with Mr. Pillman at Colchester, but had been long gone." Wells seems to have settled in Jamaica, Long Island, and to have been a member of the Newport church. It was about the time of this letter that Stephen Mumford returned to England to report the actual conditions in Rhode Island and invite others to this haven of rest. He succeeded in persuading William Gibson to return with him.

(Continued on page 14)

The Day I Discovered I Was Lost

PETER A. JAMES

I HAD been reading my Bible. But that was nothing unusual. I always read the Sabbath School lesson and occasionally looked up verses to help my children with their Sabbath School lessons.

I was born into a Christian home; brought up in the "nurture and admonition of the Lord," and gradually accepted the teaching of the Bible as I grew into maturity. I had always believed in Jesus and considered Him as my Saviour. There came a time in life when I felt ready for baptism, and along with several others of my age group, began a series of studies on the basic denominational teachings of our church with the pastor.

I was a respectable church member. I paid tithes, kept the Sabbath, and was active on our local church board. I was as religious as anybody else!

This particular day my random reading lead me to the book of Acts of Apostles. It was an exciting book. Before, it had rather depressed me because the breed of Christians in it was so different from those I knew to be Christians in our church.

The difference between these people and us moderns became apparent from the very day of their conversion. *Their conversion* . . . my thoughts went back to my own. It was a memorable day, all right; though now it seemed more like an induction than a conversion.

These converts in Acts 2 were spirit filled and demonstrated the power of God in their lives by witnessing to all with whom they came in contact.

Saul was so excited about meeting

Jesus that he immediately began to tell others about his salvation. I did not act like that.

Suddenly a painful thought electrified my mind: could it be that I was never converted? Could religion be so drab because I had a Christless, salvationless existence? Could I have been laboring for over 25 years without the Holy Spirit like the unfortunate Ephesians in Acts 19?

I turned my mind Godward. I pounded my fist on my Bible. I WAS LOST! No question about it! Just as lost as a prostitute, an atheist, or a murderer.

My Sabbathkeeping and the other legalisms made me no better than the Pharisee named Nicodemus, a ruler among the Jews, whom Jesus told he needed a "new birth."

"My God, have mercy on me," I said softly. "Change this lost sinner into a child of yours by the blood of Jesus."

That day, for the first time in my life, I had a real experience with God. That day I was the "new creature" I thought I had been before.

Maybe you need to make the same discovery and decision. Nothing counts until you do!

"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Romans 3:20).

The Knowledge of Sin

WOODROW MITCHELL

We know that many are led to choose sides on such Scriptures as Romans 6:14 and Galatians 3:19 against other Scriptures such as 1 Corinthians 10:11 and Ephesians 6:1, 2. Then other persons, fully as sincere, take the other side and we have two beliefs for one truth.

Now the real truth cannot be known until all such Scriptures are seen in perfect harmony: "precious and as clear as crystal" (Rev. 21:11). The purpose of this treatise is to show them to be so, indeed. For confusion is not revelation.

The right solution to Romans 3:20 will help to solve all the other Scriptures. The key to that solution is in having the same conception that the Holy Spirit has as to what is meant by "the law" in that verse.

We will help to make this very clear, making statements, and following with Scriptural proof to which the Holy Spirit can truly bear witness.

The word "law" here applies to the whole written word of God. Any part of it, preached with the convicting power of the Spirit can bring about the knowledge, or realization of sin. To illustrate, one may call attention to the sin of disrespect to parents by Matthew 15:4-6 or Ephesians 6:1-3 as well as he can from Exodus 20:12, the basic Fifth Commandment to which they refer. They are all of the same written law. The

disciples knew nothing of the imaginary dividing line between Malachi and Matthew which is assumed to separate their every reference and explanation of a Scripture into a different covenant than the very Scripture which was being explained!

While Exodus 34:28 speaks specifically of the Ten Commandments as "the words of the covenant," we must not assume this to exclude the various references to them throughout the writings of Moses and the rest of the entire Bible. That Jesus and His disciples spoke of the law in this enlarged capacity is manifest by manifold Scriptures such as: Matthew 12:5; Luke 2:23; 1 Corinthians 14:21, 34; Hebrews 9:1, 19, 20; James 2:9; 1 John 3:4; Matthew 7:12; Matthew 22:36-40; etc.

The Ten Commandments are a basic law, representative of the whole law of God. In fact, they are not at all complete in themselves. Their principles must be discerned, expounded, and properly applied like all other Scripture.

To illustrate the foregoing, let us take one example. How would anyone know the exact time or manner of keeping the Sabbath from Exodus 20:8-11 alone?

Every reference to that commandment throughout the Bible is a part of it, and is necessary to its full and true interpretation.

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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.

Would you please send me \$10 worth of the pamphlet, *Facts on the Sabbath Question*? These are good to give to those who do not know our Lord.

* * *

Please find enclosed — for the radio work. Do you have any names from this area that are interested in the program? I would like to know, so perhaps we could get acquainted. Brother Walker is doing a great job, but the people here are badly blinded and prejudiced.

* * *

The November SENTINEL caught up with me at this address. I was not able to have my last calendar hang on my room, but not so here; so will you please send me a 1971 calendar that I may enjoy? Sorry I cannot send more money at this time but what I have to say may kindle more light for someone.

No two Sabbaths in the year are identical, for there is a set of circumstances around each one. The earth rotates to form one week and

in that period various and complex changes occur, especially in the seventh rotation—we call it Saturday or the Sabbath, so God must have built blessings right into its structure.

H. C., Canada

* * *

Find enclosed — for the 1971 Sabbath calendars. Yes, I keep every Sabbath day, regardless of whatever. I know all the work days, so I know about the Sabbath Day!

S. P., Okla.

* * *

...as Friday sunset draws near, I begin to feel a sweet holy rest coming, and I look forward each week with great delight to each holy Sabbath, knowing that it is only this one thing that God's true saints are actually able to enter into God's rest! Some are not able to enter in because of unbelief. . . .

—Mrs. William C. Ball,
Dyersburg, Tenn.

* * *

I would like to buy some of your tracts entitled *Facts On the Sabbath Question*. I am a housewife with two small children, so I can't do much road work, but I can send these out through the mail, I thank God for showing me the truth, and I want others to know about it.

—Mrs. Sherman Tindell

* * *

Sir Isaac Newton used the prophecy of Daniel 7 to prove the Sabbath. I am interested also in making use of this fact. Have you ever thought of it?

—D. C., Mich.

(Continued on page 18)

Sabbath Vs. Sunday

ELDER GARVER C. GRAY

1. Both named and numbered (Ex. 20:10).
2. Called the Sabbath by God.
3. Jesus is Lord of the Sabbath (Mark 2:28).
4. Instituted at Creation for man.
5. Instituted by God.
6. Was sanctified by God (Gen. 2:2).
7. Endorsed by the remnant church (Rev. 12:17).
8. Kept by patient saints who keep the faith of Jesus (Rev. 14:12; Eph. 4:13; Jude 3; Heb. 4:3).
9. Approved by God's law.
10. Keeping of is blessed by God (Isa. 56:2-5; 58:13, 14).
11. Mentioned 58 times in the New Testament.
12. Jesus prophesied in A.D. 30 it would still be kept in A.D. 70, also at the time of His coming (Matt. 24:20).
13. Is a sign of obedience (Ex. 31:13, 14).
14. Is a shadow of the millennium (2 Pet. 3:8).
15. A good understanding have all they that do His commandments (Psa. 111:10; Deut. 4:6).
1. Only numbered anywhere in the Bible.
2. Called "the venerable day of the Sun" by Constantine.
3. The Pope takes credit for the authority of the first day.
4. Instituted by man, A.D. 321.
5. Instituted by Constantine.
6. Was set apart by the Pope.
7. Endorsed by most of the churches.
8. Kept by spiritual Babylon and her daughters.
9. Approved by canon law, also civil law in most countries.
10. No blessing promised by God, church, or state.
11. Mentioned only eight times in the New Testament and none as a day of worship.
12. Daniel prophesied that a king would arise and think to change times and laws sundown to midnight, etc.) (Dan. 7:25).
13. Is a sign of disobedience (1 John 3:4).
14. Is a proof of darkness to anyone endorsing it (Isa. 8:20).
15. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead" (Prov. 21:16).

16. Expression of love for keeping all the commandments (John 14: 15, 23).
17. We should honor the Son (John 5:23).
18. If Jesus should want us to keep another day, would He not have spoken of it? (Heb. 4:8).
19. If we enter into His rest, we cease from our own works as He did (Heb. 4:10).
20. When we receive the new covenant, He writes His laws in our hearts and in our minds (Heb. 10: 16; Gen. 49:10; Heb. 13:8).
16. Curse for hating or abhorring (doing differently than commanded) (Lev. 26:14-18).
17. We should not worship the sun (Ezek. 8:16; Deut. 4:15-19).
18. Man disagrees and keeps the day sun worshipers have kept.
19. Man chooses his own day of rest by following tradition (Matt. 15: 9).
20. If we refuse the new covenant, we say the law was nailed to the cross, etc.

There has been only one change in the calendar since Jesus was on earth. This change in no way affected the days of the week, only the days of the month. God would never have said to "Remember the sabbath" and then allowed time to be lost.

Editor's Note: Elder Gray is pastor of the Portland-Vancouver Seventh Day Assembly, 8138 North Hudson Street—St. John Area, Portland, Ore.

SHOULD WE OBSERVE A DAY OF REST?

THERE are several questions connected with this subject. Why have a day of rest? How should the day of rest be observed? When should the day of rest be observed?

The Heavenly Father instituted a day of rest for the good of mankind. Jesus said in Mark 2:27, "... The sabbath was made for man, and not man for the sabbath." Jesus taught that the Sabbath was good and useful to man.

Paul also tells us that the Sabbath is useful to mankind. Paul indicated that the church was in danger of losing out on this blessing. Read Hebrews 4:1-11. Notice the thought in verse 3: "For we which have believed do enter into rest, as he said, ..." The rest spoken of in this verse is a rest that we can observe now. Entering this rest can be seen and known by other people.

There are direct benefits for the person who enters into the weekly rest. The weekly rest also shows the confidence we feel toward His promise of eternal rest as well as recognizing the sovereignty of the Creator. Each of these reasons is sufficient for remembering the Sabbath Day designated by the Heavenly Father. Christians should observe the Sabbath today.—Keith Siddens in *Good Tidings*



KEEPING POSTED

Utah Court Avoids Common Day Edict

The Utah Supreme Court heard arguments on the controversial Common Day of Rest Act, then adjourned without an opinion until March 15.

Attorneys arguing for the act said it is designed to protect the public against "interminable commercialization," while opposing attorneys said the act is religiously oriented and designed to cut competition against downtown merchants from outlying areas.

Members of the court asked questions about alleged inconsistencies in the act, passed by the budget session of the 1970 legislature, and declared unconstitutional by the late Third District Judge Leonard Elton.

After hearing that the law allows a Saturday closing option to avoid conflict with some religious customs, Justice F. Henri Henriad observed that the law seems to have "some sort of religious flavor," which appealing attorneys had denied. He said that rather than being a "peculiar, local religious matter," the law was similar to ones in over 40 states requiring Sunday closing. Bryce E. Roe argued that the act is filled with too many exceptions to make it a general law and said the Saturday closing option actually discriminates against

those who choose to exercise it. He said many stores could do full business under the law on Saturday and still sell so-called "necessary" items on Sunday, while Saturday closers would lose all business on Saturday for the privilege of doing full business on Sunday.

Soldier Court-Martialed For Sabbath Observance

A six-year sentence has been handed a Seventh-day Adventist soldier in Spain as a result of his faith. Jose Ramon Sanchez has been court-martialed and sentenced to six years in prison for refusing to break the Sabbath by standing guard during its sacred hours.

The young man, a native of Murcia, had requested permission to observe Sabbath ever since induction into the infantry regiment in Lorca. Sanchez offered to stand guard or take other military assignments on Sunday instead of Saturday, but was consistently refused. He even found another soldier who was willing to take his place, but officials considered the arrangement unsatisfactory.

When Jose failed to report for duty on Friday night of July 4, 1970,

(Continued on page 18)

Expert Advice

Whenever we wish to know anything, we go to one who knows. We seek an expert. If we wish to know something about bridges, we go to a bridge builder. If it is medicine, we go to a physician; law, to a lawyer; agriculture, to a specialist in that department. Why not follow the same rule in religious investigations? Instead of asking an agnostic, whose boast is that he knows nothing about Christianity, let us have the testimony of one who has tried it and who out of his personal experience can say, "I know Whom I have believed."

—*Log of the Good Ship Grace*

In Pa's Steps

Editor's Note: We hope readers will forgive a bit of pride on our part. The following verse is from the pen of nine-year-old Angelita, our daughter, who seems to be following her father's footsteps in having an interest in writing. Great poetry it ain't (pardon the grammar), but perhaps some readers will enjoy seeing one of her first attempts. We are breaking our usual rule and printing it without any editing.

SABBATH

I like the Sabbath, its the best
It's the holy day of rest
I tell my friends my favort day
I tell them it's a cay I cannot play.
On the Sabbath day we take a walk
Sometim it's fun just to talk.
The songs we sing in church
Is like the birdies in their nest.
I like Sabbath it's the best.

—by Angelita

THE REFORMATION IS NOT OUT OF DATE

(Continued from page 4)

an evolution was in progress. Old ideas and superstitions had to give place to new and vital ideas that were based on the Word of God. Sorrow for sin (commandment-breaking) led them to repentance; repentance led to trust in Christ; confession of Christ was followed by water baptism, and then the baptism of the Holy Spirit ensued. A gift of teaching was received by the father in the family. And so it was that somewhere in the process, the "reformed" became "reformers" too. The truths that they had learned had so liberated their minds from the dungeon of unquestioned tradition that they could not but attempt to share these great concepts with their neighbors.

The religious world today knows the names and biographies of men and women who were the reformers of the sixteenth and seventeenth centuries. It reveres the names of men like Luther and Huss, Zwingli and Calvin, Wycliffe and Knox. But does it heed the voices of those contemporary reformers who YET press the claims of God for pure truth? Will it hear the voices of those have continued the watchword of the earlier reformation, *sola scriptura*, or will they extol the virtues of the reforming pioneers and decry their offspring?

Somewhere in the heavens, an angel of God pens the names of TO-DAY'S reformers. Men and women who would yet die for truth and live the life God has stipulated in His Word shall surely be among those who have a part in accomplishing the task of reformation in 1971.

—*Facts of Our Faith*

(Continued from page 6)

We remember Gibson as one of the signatories of the letter sent from the Ball Lane church to Newport 24 March 1668.

Gibson became assistant to the first pastor of the Newport church, William Hiscox, one of the first converts made by Mumford. When Hiscox died in 1704, having been pastor for 33 years, Gibson succeeded him. It was under Gibson that the First Seventh Day Baptist Church in Hopkinton was organized in 1708 as the denomination began to move westward.

In Summary

This enables us to understand the contribution made by the English Seventh Day Baptists to laying the foundation of the denomination in North America. The honor belongs largely to the Bell Lane church, and not so much to the Mill Yard church. We are glad that the Mill Yard church encouraged the Sabbathkeepers in New England by sending letters, especially those of Joseph Davis who was imprisoned for his faith.

The Bell Lane church, as we have learned, merged with Bampfield's Pinners Hall church in 1702, seven years after the death of its founder, John Belcher. After Joseph Stennet's death in 1713, the Pinners Hall church declined but continued to worship until 1721. It then left Pinners Hall and came to share the promises of the Mill Yard church, remaining until 1727.

Then it called Edmund Townsend of the old Natton church, near Tewkesbury, to be its pastor and

under him moved back into the City of London and worshiped at Curriers Hall, Cripplegate. He was its pastor for 36 years till 1763. Samuel Stennett served as its pastor from 1767 till 1785 and Robert Burnside from then till 1826; and under him the church moved to Red Cross Street in 1800 and to Devonshire Square in 1812.

Burnside became pastor of the Mill Yard church and was succeeded at Devonshire Square by John Brittain Shenstone who was pastor from 1826 till his death in 1844.

By this time the tiny congregation had moved to Eldon Street Baptist church, where this once famous Calvinistic Seventh Day Baptist church founded by Francis Bampfield finally became extinct in 1847. The last member, Mrs. Shenstone, died in 1863, just over 100 years ago.

Our Trust

The Mill Yard church thus becomes the sole heir of the fine traditions of the Pinners Hall and Bell Lane churches. Let us pray that we may faithfully maintain these traditions in Britain and expand our witness for Christ and the Sabbath. We feel sure our American brethren and sisters, who owed such a debt to Stephen Mumford and William Gibson, will do what they can to encourage us in this endeavor, looking forward to the establishment on this earth of the Fifth Monarchy, the Kingdom of Christ.

ACKNOWLEDGMENT

The author acknowledges his debt to many articles in the Transactions and Quarterlies of the Baptist Historical Society, which contain a

wealth of information regarding the early history of the Seventh Day Baptists in England.

Other helpful books from which further information has been gained are:

"Seventh Day Baptists in Europe and America" Vol 1.

Crosby's "Baptist History."

"Ancient Meeting Houses" by G. H. Pike, which has interesting chapters on "Pinners Hall" and "The Sabbatarian Baptists in Old London."

Information published by the owners of the present "Pinners Hall," a fine block of offices, which occupies the site, and retains the name of the original Pinners Hall.

Dictionary of National Biography (Both British and American.)

Articles in various encyclopedias.

Notes copied from a MS of the researches of the late Dr. W. T. Whitely of the Baptist Historical Society, who kindly loaned it to the author many years ago.

New mercies every morning,
New strength for every day,
New hope for every trial,
New courage for the way;
New peace of heart and spirit,
New favor and new love,
May God bestow these blessings
On you from heaven above!

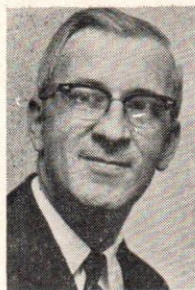
A Gilt-edged Investment With Guaranteed Returns of Fabulous Riches

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



A Note
from
the Editor

What Are You Worth?

NOT long ago, we sold a short article to an Australian magazine and were told that we would soon be receiving a \$7.50 payment. When the check arrived, however, it was for \$8.35, not \$7.50. At the rate of exchange, it seems that the Australian dollar is worth about eleven cents more than its U. S. counterpart.

We should not have been surprised; there have been evidences aplenty during the past few years that a dollar is no longer worth a dollar. Nor is a nickel worth a nickel. It was a sad day when our beloved Hershey bars quit appearing in the 5 cent size, so now we have to shell out a dime to buy one.

These things disturb us; but they are not as disturbing as to see the inflation of Christianity. In the 30-odd years since we accepted Christ, we have seen time-honored values go down the slide. Even among Sabbath-keepers, the trend is evident. Peter was told, when he tried to conceal that he was one of Christ's disciples, that his speech betrayed him. Today the situation is the opposite, but the

result is the same. Now many who have only the form of Christianity, without ever having experienced the saving power of Christ, try to tell the world that they are His followers. But their speech betrays them—as do their lives, their dress, and their interests.

While we cannot condone their methods and all of their philosophy, we cannot but have a feeling of sympathy with youths who are turning their backs on the sham and hypocrisy they see in the lives of those who call themselves “good citizens” and “good Christians.”

It is rather sickening to hear denominations boast of number of members, when evidence indicates that many of those members have never been born again as new persons in Christ.

Christianity *will* work in the life, if one will only give it a chance to work. We were impressed with the story “The Day I Discovered I Was Lost,” which appears on page 7 in this issue. Merely going through the forms of Christianity will not make us Christians, as the author discovered, though it may make us *appear* to men to be Christians. Putting a picture of Lincoln on a five dollar bill printed on one's own press may make it *look* like the real thing, but it is still a counterfeit.

All need to pray, as did David: “Examine me, God, and know my mind; test me, and discover my thoughts. Find out if there is any deceit in me, and guide me in the eternal way” (Psa. 139:23, 24, Today's English Version).

Eugene Lincoln

(Continued from page 8)

A committee may be appointed to promote safety on our highways. The stop signs and traffic lights that they add from time to time are part of the same program, serving the same basic purpose, that is, to call attention to danger. Of course that which is most needed for the real success of the whole program is something that cannot be legislated by rules and stop signs. That something is to receive a proper attitude toward safety itself, for it was lack of this that made the stop signs necessary in the first place.

Even so, law is still law. It is the same in God's principle whether found in the B.C. or A.D. Scriptures.

They are all "on tables of stone" until their true meaning is written in the heart by the Spirit through repentance, faith, and love.

—Living Word Press
Litchfield, Me. 04350

PUBLIC PRAYER

Some people when called upon to pray in public take the easy way and lightly read the prepared words of someone else. "It is better," says Harold Lindsell, "to formulate a new one and bring to bear the mind, the heart, and the will in a deliberate and meaningful context . . . God nowhere indicates that He is concerned with the excellence of our prose or poetry."

"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.)
KUDY (1280 kc), Spokane, Wash., 8:00-8:30 a.m. Sabbath.
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.

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 director, Frank M. Walker, Box 575, Meridian, Idaho 83642.

KDMI, Des Moines, is being supported by local brethren. Others can do the same.

Please pray each day for this radio ministry of the Bible Sabbath Association.

THE ? BOX

Conducted by Terril D. Littrell

According to Leviticus 23:32, the Sabbath was from "sunset to sunset" (Moffatt). When would the Sabbath begin in an Antarctic winter when the sun does not come above the horizon at all for two months? Or what about the summer days in northern Norway when the sun never sets for 62 hours? Would there be two months with no Sabbaths?

Readers are invited to send in their answers to this question. Please send all correspondence concerning this matter in care of this department so that it can be published that all might benefit from it. If you have questions concerning the Sabbath, please send them in.

EXCERPTS FROM LETTERS

(Continued from page 9)

Enclosed find a check for — to cover the cost of some of the early issues of THE SABBATH SENTINEL

which you mentioned in your recent letter that were still available.

I enjoy THE SENTINEL very much and feel it serves a real need!

—W.C.E., Calif.

* * *

There is certainly a great need for the Sabbath truth... So many people will not accept it... The work of the Bible Sabbath Association and THE SABBATH SENTINEL is filling part of this great need.

—J. B., Pa.

* * *

I ordered some of your calendars last year for the first time... They are surely wonderful...

Ariz.

KEEPING POSTED

(Continued from page 12)

he was immediately arrested and charged with disobedience.

On November 26 he was tried by court-martial and sentenced. His lawyer appealed to the Supreme Court of Military Justice, asking that the trial be reviewed. In a similar case, the Supreme Court intervened, resulting in reducing a six-year sentence to one year.

Order Your Copy Of

Sabbath Truths and Their Propagation

From cover to cover, 48 pages of history, historical evidences, and pertinent suggestions on how to present the Bible Sabbath most effectively. A splendid handbook for teachers as well as students, and yours for only 15¢.

THE BIBLE SABBATH ASSOCIATION

Fairview, Oklahoma 73737

ANNOUNCEMENTS

Copy must be brief. No charge will be made, but offerings to defray cost will be appreciated. The right is reserved to reject any proposed copy.

Send all copy to Bible Sabbath Association, Fairview, Okla. 73737. Information as to dates and places of Sabbath services, camp meetings, radio programs, desire for employment by Sabbathkeeping people or vice versa, prayer requests, requests for information leading to Sabbath fellowship for isolated people, etc., will be included.

This feature, offered solely as a service for Sabbathkeepers, is probably not obtainable elsewhere and is for the purpose of fostering increased good will, love, and harmony among ALL Sabbath-observing people (John 13:35).

Help wanted to assist me in finding isolated Holy Spirit filled-Sabbathkeeping people interested in sharing with me the great opportunity of God's ministry by letter. This has proven to be a most rewarding work. Will you help me find them? Mrs. Wm. C. Ball, 422 S. Latta Dr., Dyersburg, Tenn. 38024.

I wish to become acquainted with other Sabbath believers, especially with a woman, from 45 to 55. John T. Wallace, 207 E. Spring St., Fayetteville, Ark 72701.

Due to death, an elderly widow wishes Christian gentleman, who in exchange for board and room could be caretaker, put in a garden on a quarter-acre in fruit trees and

berries. Alice C., P. O. Box 166, Los Molinos, Calif. 96055.

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GOOD NEWS! After a long and costly search, a complete set of the original 1879 McGuffey Readers has finally been found, and reprints of these readers have been completed. Each reader is printed from the plates used in the 1879 revised edition...same type and binding. You can now purchase exact copies of these readers at an unbelievable low price, but hurry. Rising costs have forced me to raise my prices over last year.

Rush your order today to Pastor Terril D. Littrell, 1214 N. Tucker St., Nevada, Mo. 64772. 771

AN "IFY" BOOK

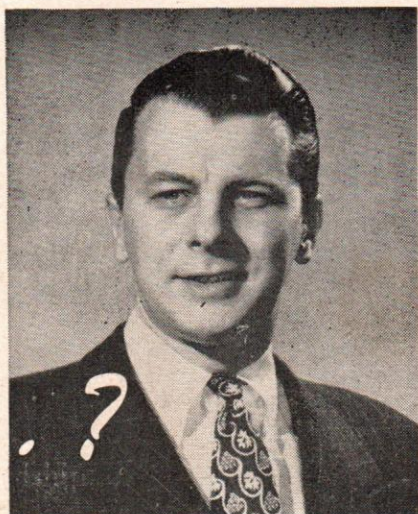
The Bible is an "ify" book. Sometimes we don't notice all the ifs. The promises of God are conditional. We sing, "Every promise in the Book is mine, every chapter, every verse, every line" but it really isn't unless we have fulfilled all these "ifs."

You see, the New Testament is a New Covenant. And a covenant is an agreement between two parties. There is God's part and there is our part. We must walk in the light as He gives us the light, and we must obey the truth as we learn the truth. Truth is useless unless it is obeyed. Unless truth is applied to the life it is not truth in the Biblical sense.

—Wallace Gregory
in *The Vision*

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

What Is A Man Worth...?



You could visit the corner drug store and buy enough chemicals to make a man for about two dollars.

But is that an indication of a man's worth?

Is a man worth a portion of your time, energy, and means in bringing Bible truths to him so that he may be saved?

We want to help you help your friends. Ask us for sample tracts to share your knowledge of the true Sabbath with them.... Invite them to listen to "Echoes from Eden".... Send them a gift subscription to this magazine.

It's well worth it.

BIBLE SABBATH ASSOCIATION

Fairview, Oklahoma 73737